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month of July last I was attacked by a vio- ne mines of California. I returned to San of receiving benefit from a change of climate rather increased, but was followed by a severe soreness. I finally started for home, but from the voyage. My cough continued to hen I arrived in New York. I was at once tances as a victim of consumption. I must no sufficient reason to doubt what my friends his time I commenced taking your truly in with little expectation of deriving any ben- You would not receive these lines if I not to state to the afflicted, through you, that space of eight months, is fully restored. I use of your "Cherry Pectoral."

WILLIAM W. SMITH.

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EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, and JOSEPH P. THOMPSON. The immediate Editorial supervision is committed to Mr. Thompson.

The Editors will be aided, also, in their consultations by the Rev. R. S. STORRS, Jun.; who will continue to contribute to the literary and other departments of the paper, over his own signature, (S.)

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors.

FROM OUR DOWN-EAST CORRESPONDENT.

BANGOR, *March* 9, 1852.

MESSRS. EDITORS:—Our municipal election took place yesterday. Temperance and our temperance law was the only question prominently brought in, there being no political party issues. The interest manifested was great; it rose even to excitement; and there was a smart contest and a heavy vote. The contest was not between the friends and the enemies of the law. The latter unquestionably know that a contest put on that ground would result in their utter overthrow. The question at issue was, Shall there be a stringent or a lenient administration of the law? The vote of the city answered, a stringent administration. The men on the lenient ticket were mostly men of respectability and order, men who wish to be understood as friends of temperance and of the law; and the fear was that the question, put thus adroitly, in this meddling, compromising shape, would go adversely to the good cause. But it came out right.

There are many places in this State where there is unusual religious interest at the present time. There is not now so much readiness to give publicity to the fact of revivals as formerly. Nor are those extraordinary efforts to promote them resorted to, as was the case many years since. It is thought by some who are themselves sober, discreet men, that our churches are getting to be too much afraid of excitement, and so are not employing the instrumentalities within their reach for waking the people to eternal interests.

Such are the worldliness, the frivolity, the excitements, the skepticism, the masses of hardened and scoffing impenitence, that we do need a moving from heaven—an unquestioned revealing of the arm and power of God. May the favorable indications now appearing not disappoint the hopes of Christians, as they will not do if the hearts and the faith of Christians are moved by them to rise up and take hold of the promises of God. KENDUSKEAG.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, *Feb.* 24, 1852.

To the Editors of the Independent:

GENTLEMEN:—As an item of news of interest, and a "sign of the times," I have to record the fact that a circular has just been printed at Chicago, signed by Rev. R. W. Patterson and W. H. Brown, Esq., containing the "*Outline of a plan of organization for a Theological Seminary for the North-west.*" The document, however, has not been *published*, but on the contrary has been carefully withheld from the uninitiated, and it was with the greatest difficulty that a copy could be procured. The history of this enterprise to establish another Presbyterian Seminary for the West is this: In May 1849 a circular was issued by Rev. Mr. Speer and others of Galena, setting forth the necessity for such an institution to be located at that place, to be "conducted under the auspices of the Constitutional (N. S.) Presbyterian church." "We are fully persuaded," says the circular, "that while this branch of the church is unimpeachable in the soundness of its faith, its POLITY is most happily adapted to the prevailing qualities of the western mind and society, and that under its energetic and plastic influence, *the most salutary and desirable type will be given to the* ECCLESIASTICAL CHARACTER of this region." Here observe the "one idea" before the mind of the writer—"polity" and "ecclesiastical character." The issuing of this circular resulted in a Convention at Chicago, and subsequently another at Lacon, Ill., last year, composed exclusively of Presbyterians, at which the plan set forth in this new circular was agreed upon. The "Outline" referred to specifies the name and objects of the institution, and provides for its officers. The location of the Seminary is left to be determined at a meeting to be held soon at Rock Island, Ill. Article fifth reads as follows: "Each presbytery of the Constitutional (N. S.) Presbyterian church within the States of Illinois, *Missouri*, Iowa, Wisconsin, or the territories adjoining, that shall approve this constitution and contribute to the support of the seminary, shall be entitled to choose one Director, and the Directors thus chosen may add five to their number and appoint an Executive Committee," &c. The whole control of the institution is placed in the hands of this Board. "The Professors shall, before entering upon the duties of their office, declare in the presence of the Directors, their religious belief, and *their adherence to the Constitutional Presbyterian church.*"

Such is the plan of the new North-western Theological Seminary. Several points are noteworthy. First, the "Plan of Union" is totally ignored and one of the parties in the partnership. Home missionary enterprise in the West is shut out from all concern in this institution. Second, it is to be strictly Presbyterian. Third, it is designed and expected to "*exert a salutary influence* (*i.e. a Presbyterian influence*) *on the polity and ecclesiastical character*" *of the West.* Fourth, slaveholding presbyteries are to share in the conduct of a seminary designed to furnish the ministry for the free North-west. Fifth, those who are most forward in this enterprise are the warmest friends of Lane Seminary; and one of them was recently called to fill an important professorship in the latter institution; and they are all among the most open and decided opponents of Congregationalism that the Northwest affords, avowedly regarding it as a loose and dangerous system. Sixth, this is evidently a plan by a few to involve all the North-west Presbyterians, however liberal their views, in the support of a sectarian institution.

One word here as to the claim set up by New School Presbyterians to be, par excellence, *Constitutional* Presbyterians. It is well known that the "Plan of Union" is pre-eminently a part of the Constitution of the New School body. *It was for their expressed determination to adhere to it that they were excinded.* After the excision the New School party re-affirmed their adhesion to it, and it has never been formally abrogated by their assembly; and yet *practically* it is extensively set aside in toto by their presbyteries. Not only is it so in the seminary project referred to above, but in Minnesota presbytery (see case referred to in the *Home Missionary* for January), and others to my knowledge, a Congregational minister cannot become pastor of a Presbyterian church unless he will join the presbytery. A late writer in the *Cleveland* (Ohio) *Democrat* says: "*The Presbyterians* [in that State] *will not ordain a man, even in a Congregational church, unless he will vow to obey the presbytery and to support the Presbyterian church government in the United States.*" And yet article third of the Plan of Union (see Assembly's Digest, page 298) reads thus: "If a Presbyterian church shall *settle* a minister of Congregational principles, that church may still conduct its discipline according to Presbyterian principles, excepting that if a difficulty arise between him and his church or any member of it, the cause shall be tried by the ASSOCIATION *to which the said minister shall belong*, provided both parties agree to it; otherwise by a Council, one half Congregational and the other half Presbyterian." Here it is evidently contemplated that a minister may be *settled* over a Presbyterian church and yet remain a member of Association, and *in no sense amenable to Presbytery.*

All these things show the course that matters are taking. We see it who are on the field of action, but our eastern friends do not.

Respectfully yours, J. C. H.

For the Independent.

ST. LOUIS, MO., Feb. 13, 1852.

MESSRS. EDITORS:—We have thought it just to the Congregational enterprise now in progress in this city, and encountering obstacles which persons at a distance can hardly appreciate, that it should be placed right in regard to allegations contained in the following letter, which we in, close to you, taken from the public prints, and originally appearing in the "*Prairie Herald,*" published at Chicago, Illinois.

"SLAVEHOLDING IN MISSOURI.—Mr. Editor—Perhaps I ought to consider myself killed out-right by the awful attacks from all sides and quarters that have been made at a poor '*Dumb Dog*,' in Missouri. Allow me now simply to state a few words, if you think I have any right to act like a live man. The American H. M. Society aids the German Union Evangelical churches in Missouri. I have now applications to forward to the Parent Society for two of their men. They have, I am told by one of their prominent preachers, thirty or forty churches in this State, in which there is not a slaveholder. None of their churches would receive one. And yet a truthful companion of moral reform, conscientiously opposed to all wrong doing, can assert there are no churches in the slave States aided by that Society in which there are not slaveholders. And when assured that he asserted what was false, he could ask profanely in God's name why he had not before been informed he was not telling the truth. The Congregational Church in St. Louis, I am told, will take all the slaveholders in the Third Presbyterian Church, and have more 'sinful, *i. e.*, selfish slaveholders,' than will be found in the seven Constitutional Presbyterian churches in the city. I do not mention this to censure or commend either denomination, but only as a fact to show that we have one more church without a slaveholder, and that we have little left in our connection. A. BULLARD.

"St. Louis, Jan. 8."

We wish to place beside this the following extracts from a letter from the same individual, appearing in the *Prairie Herald* of Nov. 27, 1851. In that letter Dr. Bullard writes:—

"My facts I state on my personal knowledge, and on the authority of an officer of the church of which I write. There are two Constitutional Presbyterian churches in St. Louis in which there is no slaveholder. There are four more out of the seven Constitutional Presbyterian churches in the city, in which there is only one slaveholder each. The only remaining church in our connection in this city is the First Presbyterian Church, of which I have been pastor more than thirteen and a half years. In it there are, as near as I can ascertain, six slaveholders still worshiping with us, and possibly there are seven," &c.

The declaration that the Congregational Church will have more "sinful *i. e.*, selfish slaveholders than will be found in the seven Constitutional Presbyterian churches in this city," has startled people here as a somewhat astounding discovery: and the statements of the two letters together present an arithmetical problem we are unable to solve. Granting that "the Congregational Church will take all the slaveholders in the Third Presbyterian Church," *that* ALL *is but* ONE, *according to the writer's own statement, and that* ONE *is the only slaveholder engaged in the formation of a Congregational church in this city.* And how that one is more than the nine other slaveholders assigned by Dr. Bullard to the other Constitutional Presbyterian churches in this city, passes our philosophy. If the statement is to be defended upon the ground that the epithet "*sinful i. e.* selfish" is applicable to our Congregational brother only, we feel it due to him to subjoin the following facts.

Born and bred, and all his life resident in a slave state, surrounded from infancy with the institutions and influences of slavery, it were impossible his mind should fail to be imbued with the opinions and sentiments which, right or wrong, naturally attach to such a position. It is now only four years since, in the midst of a mature and intensely active life, he made a profession of religion. None that know him, we think, doubt the conscientiousness of his course in regard to his slaves, whatever they may think of its abstract rectitude. He has but two, and they are house servants. Some time ago he had expressed the purpose never to sell them, and never to leave them to his children; and to make legal provision for their freedom in case of accident or sudden death. These two have families of children, which are bound out at proper years, on the same terms as white children, to be free when they come of age. He has declined purchasing any more, although urgently solicited to do so by slaves themselves, to prevent being sold south. In effort and expense for the liberation and improvement of slaves, he has exhibited a generous philanthropy worthy of praise and emulation to all good men of all latitudes. He has raised from $6,000 to 8,000 for the liberation of slaves, and been instrumental of freeing at least eleven from perpetual bondage. His delicacy would shrink from allowing publicity to be given to these facts, and he has been prevailed on by friends to permit the above statement, only because he feels an important Christian enterprise is assailed through him. This statement is made not by way of eulogy or apology, but simply as due to justice and facts. We think those that may differ in their views most widely from him, will hardly think his course deserving the especial reproach seemingly cast upon it by the above letter. Whether that letter (however it may have been designed, or may be explained) is adapted to convey a true and just impression of the Congregational movement in this city, we leave the Christian public to judge. We cheerfully grant the writer of that letter all the irresponsibility furnished by the fact that he was "told" so; though we think a man in his position should have been careful of giving currency, through the public press, to statements of such an injurious character, without most reliable evidence. We deny not his truthfulness of design, but as some one has "told" him so, and with such seeming plausibility as to lead him to believe it, we are fearful that that "same one" may tell others so, and we wish to stamp the tale, by whomsoever told, as a calumny. We hope, also, that Christian brethren at a distance may learn from this case, not to credit hastily, injurious representations which may at present, perhaps, assail our undertaking, and which we have neither inclination nor leisure to hunt down and expose. We are in a measure alone; many, not improbably, misunderstand us, and some, perhaps, may be interested to misrepresent us. But we hope to enjoy the confidence of high-minded and good men, and ask of the Christian public to be mindful of our position, and not lightly to withdraw from us that sympathy and confidence which, in the great difficulties of an infant enterprise, we need, and which we hope its good service in the cause of our common Lord may ever deserve.

S. M. EDGELL.
E. R. MASON,
W. D. SKILLMAN,
P. L. VAN DEVENTRY,
T. H. KNOX.

For the Independent.

A VISION OF IMMORTALITY:

BEING A SEQUEL TO "THANATOPSIS" AND "THE HYMN TO DEATH."

I who essayed to sing in earlier days
The *Thanatopsis* and *The Hymn to Death*,
Wake now the Hymn to Immortality.
Yet once again, O man, come forth and view
The haunts of Nature,—walk the waving fields,
Enter the silent groves, or pierce again
The depths of the untrodden wilderness,
And she shall teach thee.

Thou hast learned before
One lesson,—and her Hymn of Death hath fallen
With melancholy sweetness on thine ear;
Yet she shall tell thee with a myriad tongue
That *life* is there—life in uncounted forms—
Stealing in silence through the hidden roots,
In every branch that swings,—in the green leaves,
And waving grain, and the gay summer flowers
That gladden the beholder.

Listen now,
And she shall teach thee that the dead have slept
But to awaken in more glorious forms,—
And that the mystery of the seed's decay
Is but the promise of the coming life.
Each towering oak that lifts its living head
To the broad sunlight, in eternal strength,
Glories to tell thee that the acorn died.
The flowers that spring above their last year's grave
Are eloquent with the voice of life and hope—
And the green trees clap their rejoicing hands,
Waving in triumph o'er the earth's decay!

Yet not alone shall flower and forest raise
The voice of triumph and the hymn of life.
The *insect* brood are there!—each painted wing
That flutters in the sunshine, broke but now
From the close cerements of a worm's own shroud,
Is telling, as it flies, how life may spring
In its glad beauty from the gloom of death.
Where the crushed mould beneath the sunken foot
Seems but the sepulcher of old decay,
Turn thou a keener glance, and thou shalt find
The gathered myriads of a mimic world.
The breath of evening and the sultry morn
Bears on its wing a cloud of witnesses,
That earth from her unnumbered caves of death
Sends forth a mightier tide of teeming life.

Raise then the Hymn to Immortality!
The broad green prairies and the wilderness,
And the old cities where the dead have slept
Age upon age, a thousand graves in one,
Shall yet be crowded with the living forms
Of myriads, waking from the silent dust.
Kings that lay down in state, and earth's poor slaves,
Resting together in one fond embrace,
The white-haired patriarch and the tender babe,
Grown old together in the flight of years,
They of immortal fame and they whose praise
Was never sounded in the ears of men,—
Archon and priest, and the poor common crowd,—
All the vast concourse in the halls of death,
Shall waken from the dreams of silent years
To hail the dawn of the immortal day.
Aye, learn the lesson. Though the worm shall be
Thy brother in the mystery of death!
And all shall pass, humble and proud and gay
Together, to earth's mighty charnel-house,
Yet the immortal is thy heritage!
The grave shall gather thee:—Yet thou shalt come
Beggar or prince, not as thou wentest forth
In rags or purple, but arrayed as those
Whose mortal pats on immortality!

Then mourn not when thou markest the decay
Of Nature, and her solemn hymn of death
Steals with a note of sadness to thy heart.
That other voice, with its rejoicing tones,
Breaks from the mould with every bursting flower,
"O grave! thy victory!"

And thou, O man,
Burdened with sorrow at the woes that crowd
Thy narrow heritage, lift up thy head
In the strong hope of the undying life,
And shout the Hymn to Immortality.

The dear departed that have passed away
To the still house of death, leaving thine own,
Thy gray-haired sire that died in blessing thee,
Mother or sweet-lipped babe, or she who gave
Thy home the light and bloom of Paradise,—
They shall be thine again, when thou shalt pass
At God's appointment, through the shadowy vale,
To reach the sunlight of the IMMORTAL HILLS.

And thou that gloriest to lie down with kings,
Thine uncrowned head now lowlier than theirs,
Seek thou the loftier glory to be known
A king and priest to God,—whom thou shalt pass
Forth from these silent halls to take thy place
With patriarchs and prophets and the blest
Gone up from every land to people heaven.

So live, that when the mighty caravan,
Which halts one night-time in the vale of Death,
Shall strike its white tents for the morning march,
Thou shalt mount onward to the Eternal Hills,
Thy foot unwearied, and thy strength renewed
Like the strong eagle's for the upward flight!

AMERICAN AND EUROPEAN SOCIAL LIFE.

BY OUR (LATE) PEDESTRIAN CORRESPONDENT.

A returned traveler is privileged to say disagreeable things. Contrasts are fresh in his mind—and he may well be allowed for a little while, to talk of his country as a stranger. For myself, I return here, fully feeling that a more grand, more magnificent field of action was never opened than is in this new world. The nation is in its full swing of power. There is a greatness about the thoughts of men; a tireless and tremendous energy in every department of life; a brightness and keenness of intellect, such as I have seen in no country of Europe.

The very follies of our people, which they so laugh at abroad, have something heroic in them. But perhaps my very peculiar experience in the Social Life of Europe, makes me more than usually sensitive, to our national defects. It is very evident to me, grand as the nation seems, it is *not happy.*

In the first place, coming down to a very "every-day" but very essential matter, there is no good national *health.* I had not been at all prepared for the surprising contrast in that respect. Of course I had known of our thin American faces, as compared with the European. But it is not in that, or in the worn, nervous looks, or in the marks of scrofula everywhere, or in the dyspepsia which curses every studying and business man, that I see the contrast most—but in the universal *sickliness of the women.*

I sat down with a lady lately, and, out of a wide circle of acquaintances in every part of the country, we attempted to reckon the healthy, and we could not think of more than *three*, really healthy women.

What is the rule in Europe, seems the exception here. The ladies come before one here, as more fine, more delicate—yes, generally with more of a certain graceful beauty, than in England or Germany, but with far less robust health. There are so few full healthy complexions, or vigorous forms. Those who are well, are so plainly weak—with constitutions which the first rude shock of pain or exposure, will shatter. And this does not seem confined to one class. Indeed it is even more true of the village than of the city. The pale, worn looks of the mechanics' wives or the sickly faces which you see in so many a farmer's household, show it sadly enough.

It is very seldom, indeed, one passes through a village here, where the ruddy complexion, the bright glance of health, the full developed form meet the eye, as they do so invariably in the European villages.

The average life of woman may be as long in this country as in other countries, but it is far more "filled with trouble," as far as health is concerned.

Surely nothing need be said of the results of all this. It is sad enough, without talking much of them. To see a life which should be brightened with health and overflowing with activities, all soured and cramped with these ills of the body, usefulness checked, merry households darkened, character itself weakened, and worse than all, infinite ailments transmitted to other generations, is bad enough, and does not need many words wasted on it.

But what are the causes of it all? is the practical question.

I conceive for one cause, that the whole race is not thoroughly *acclimated*, and that the effects are felt most by the weakest part of it—the women. But the great and all-sufficient reason is most plainly to be found in the *habits* of our women. It is one of the best tokens of American civilization, that woman holds here so high a place—higher than in any society I have yet known. But there is danger of taking too much care of her. We can certainly honor her sufficiently without resorting to such a hot-house system as our present. There is no country of Europe, I believe, where women take so little exercise in the open air as they do in this. In England, on many a day, when no lady here would soil her shoe out o' doors, I have walked with ladies miles and miles through mud and snow or heavy mist. In Berlin there was never a bright winter's afternoon, in which we did not make up a skating-party on the "meadows," where indeed all the "belles" of the city were collected. In Hungary, a horse-back scamper over the plains, or a walk in the gardens with the ladies, were as common as the meals. And throughout Southern Germany, Italy, France, even where there are no more vigorous exercises, an afternoon's promenade in the parks or on the bastions has come to be almost a necessary of life. It seems as if all the people of those countries delighted in the *sun-light*, much more than we. The ladies read, sew, eat in the open air, in arbors and gardens, far more than is ever the custom here. Then, in the lower classes, the women are obliged to work much in the fields, in some respects a thing not to be approved, yet on the whole, by no means so degrading a custom as we often think in America. It brings as one happy result at least, the full, cheerful health which God "designed" to be the natural accompaniment of life. There is an unnatural delicacy among all our women about exposure. If people only would learn that rain and frost and snow are not half such poisons as the close, vitiated air, which steams all day within heated walls!

An English lady with her stout boots and shortened skirts, makes no more of a mud or snow-walk than of the pleasantest ramble. The walk becomes as much a necessity as a dinner, and there is soon a real pleasure in breasting the rough weather.

No one appreciates enough here the value of mere sunlight to the health. I have often wondered to myself whether it might not affect our more delicate nervous organization, even as it does that of flowers.

A good part of the in-door habits of American women is due probably to the absurd costume in vogue for bad weather. Of this it is incumbent on our sex, in the present state of public opinion, to speak little. But we can at least say, that if fashion is to make our women a set of helpless Chinese ornaments for the household, only to appear in pleasant weather, it is time some change was begun.

The contrast in this matter of out-door exercises is almost as observable among the men of this country, as the women. I have already, in my letters from England, spoken of the universal love of the people for manly sports. Games, which only boys follow here, are the amusement of men there. The same fact is to be observed in a somewhat different mode throughout the continent. Studying men, business men, everywhere in Europe, continually recruit and freshen themselves with these open air sports. Walking, fishing, cricketing, rowing, riding, are regular parts of a man's life as much as work.

The truth is, it all connects itself with another wide fact, which is stamping our national character; *we work too hard.* There is not enough of rational, healthy amusement. What amusements we have, are mostly of a wearing, exciting kind, which injure the body as much as the hardest labor, and are vastly more destructive to character. The aspect of social life here, bright as it is with the incessant intellectual power, is painful. Men are not happy. Families are not happy. The geniality, the sociality, the pleasantness, the mutual confidence and self-sacrifice, which so cheer the German family-life, and the English and Irish homes, are not here. Men are great, and philanthropic, and good in grand directions, but not in petty.

Families separate early, the young and old do not live together, each one is a hero, and must press on, and the more tender affections and relations are forgotten. It is surprising, the contrast between the social life at table in this country and in Europe. There seems no doubt that eating is in part an aid and an expression of kind social feelings, and that sociality at table is highly conducive to health. From the earliest times, a good dinner has been the mode of expressing kindly feelings towards a friend. The Old Testament is, if I might say it without irreverence, almost jovial with the bounteous oriental hospitality. Homer's heroes seem to utter their best sentiments, and hold their best "talks" at the board heaped with good things. And it will be singular and not irrelevant for any one to notice, how many of CHRIST's highest discourses and most loving thoughts are uttered at the social meal.

The family-meal has a higher object than to fill up our stomachs. That could be done in a much easier way. It is meant to help on friendliness and sociality, to cherish kindly relations. The mind is connected with the body. We may wish transcendentally to be above it, but the truth is, the moods depend much on the nerves. Digestion of good cheer and pleasant friendly talk seem to aid one another. In Europe, the father makes his meals the time for his liveliest talks with the "young people." They all sit long at table. And the dinner and supper-hour are often the happiest hours in the day. As I recall my conversations with friends in Europe, I am surprised how much of the highest and noblest converse, interchange of thoughts which will inspire and strengthen me for duty many a day yet, was over the table. Perhaps the very greatness of our people is connected with this peculiarity. Each man has too great objects to stop and eat slow, or chat over a dinner. Yet, after all, grand as we are, we do not enjoy ourselves. God made the soul with various faculties, and the mode or the creed which ignores any part of them, strips it of a part of its life and its happiness. Play as well as work must enter into the complete life. And I do believe in a higher and different type of religious character which will soon spring up here. The New England, the Puritan type, has done its great work. We need another now. We want something more genial, social, loving, kindly, something which will be with man in his laughter as well as in his struggles. A nature which the *rock*, and the "man-of-the-world," shall be won to, as their highest ideal of manliness and good fellowship as well as of earnestness. The CHARACTER which could draw so trustingly the foul prostitute to itself is not our type. To me more than "revivals" would be a revival of social life here, filling it with the true sociality, the geniality, the friendship which beam out in Christ's life; more than "experiences" or "frames" would be the experience through our families of a deeper cheerfulness, a purer self-sacrifice, affection, mutual kindness and reverence. C. L.

HARTFORD, CT., *March* 9, 1852.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, *Feb.* 26, 1852.

RESIGNATION OF LORD J. RUSSELL—A TORY AND PROTECTIONIST MINISTRY IN ENGLAND.

The reaction will seem to have reached England. We have had five days of a Tory and Protectionist administration. No further reform, taxes on food for the "protection" and increase of rent, and a shifting of the property tax, are the "principles" of the existing English administration. A word, one little word, was the occasion of this change, and Lord Palmerston the instrument, so speedy is his revenge.

On the 20th, the new *local* militia bill was moved by Lord John Russell. Lord Palmerston proposed the omission of the word "local" from the title of the bill, and, on a division, the numbers were—for the motion 125, for the amendment 136, putting the minister in a minority of 11. Lord John Russell accepted this as tantamount to a refusal to allow the ministry to bring on the bill, and as a no-confidence vote, carrying with it the usual consequences of a resignation. Lord Palmerston expressed his "extreme surprise" at this result; but Lord John reiterated his declaration: and so ended the worn-out Whig administration.

The Earl of Derby (Lord Stanley) was sent for by his friends, and living within reach of the electric telegraph, arrived in London on the 21st; the next day, the Lord's day, had audience of the Queen, accepted office, and commenced cabinet making. The Houses met on the 23d, when the formal announcements were made, Lord John had a few last words, pronouncing in favor of free trade, reform and peace, and then adjourned till to-morrow, 27th.

There is more than meets the eye in the amendment, by which Lord Palmerston removed the word "local" from the title of the militia bill. That term confined the militia to the counties, and gave the organization, so to speak, a prospective and pacific, or merely defensive character. A *general* militia implies a more fully organized and military body, movable within the United Kingdom at the will of the executive, and specially adapted to render the whole regular military force disposable *for foreign purposes.* Looking at the aspect toward the French dictator of these two schemes, it is curious to observe, that Lord Palmerston, who was so prompt to accept the usurper, looks more warlike than Lord John, who would have manifested more reserve.

But on all hands it is believed, that the minister had no tenacity of office, rather desiring to escape the manifest difficulties of the session. The miserable affair of the Cape it was seen would further damage the ministry in the person of Earl Grey: and, though Sir C. Wood had a surplus of near three millions sterling, he had scarcely a rag of confidence, and moreover his surplus millions are being disposed of by the Kaffirs aforesaid. Then the reform bill, while scarcely worthy the acceptance of the nation, was to be assailed and rendered still less useful, if not thrown out, by the Lords.

There is a comfortable amount of indifference in the public mind upon the change. There are many who thought the corn laws were repealed too soon for the general interests: they would have had the landlords more stubbornly resistant, and manifestly selfish and anti-national: they would have had the manufacturing labor more closely welded, and made more hostile to the landed aristocracy: to have beleaguered them in the counties, by new forty shilling freeholders, and stirred up the population by the knife and fork question, and have had war to the knife against aristocratic ascendency. Sir Robert Peel saved the aristocracy from the tremendous danger which impended, and gave new securities to the privileged orders, by removing an exasperating wrong and monstrous injustice inflicted by and for the rent-consuming class. The class is now inviting back the danger.

The new ministry will be miserably weak, both in respect to official aptitude and efficiency, and in debating power in the Commons. The Earl of Malmsbury is to be Foreign Secretary; probably upon the hereditary principle: his grandfather, plain Mr. Harris, was employed diplomatically by Pitt, and was one of the many peers of that minister's creation. He is a thorough tory and protectionist. Unwillingly enough, as it is believed, the Earl of Derby concedes the lead of the House of Commons to the *Right Honorable* (at last!) Benjamin Disraeli; and the man of wit and imagination, whose oriental extravagance, blended with the modern extravagance of mediævalism, has diffused itself over thousands of readable pages of romance, is now to be accep

The Independent.

NEW YORK, THURSDAY, MARCH 18.

Notice.—All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors. By observing the above notice, correspondents will save much inconvenience at the office.

SPECIAL NOTICE.

TO OUR PRESENT SUBSCRIBERS.

The proprietors of *The Independent*, wishing to extend its usefulness, make the following proposal to subscribers:

For $3 remitted by any *present* mail subscriber or $2 50 by any City subscriber, the publisher will credit him for one year's subscription from the expiration of his *present* term, and also send the paper by mail for one year to any person he may name, not already on our books; and for each additional new subscriber will allow him a commission of 50 cents. Will not each of our friends undertake this agency, and send us at least one name? it can be easily done. All clergymen and postmasters are authorized agents, and will be allowed fifty cents commission on each *new* subscriber.

SPIRITUAL MANIFESTATIONS.

While the "Spiritual Manifestations" were confined in our immediate vicinity, we were content to leave them to the philosophical acumen of Prof. Bush and Mr. Greeley, whom we judged to be experts in that class of phenomena. It is now some time since our staid Knickerbocker community has been startled by such supernatural commotions. Raps and knocks are occasionally indulged in by the *Tribune*, but we believe those may all be accounted for upon natural principles. The genuine spirits have transferred their under-ground battery to the West, where they are exciting no small commotion among the oldest and most respectable inhabitants, including some of the reverend clergy. The subject really seems to call for sober attention.

The *Prairie Herald* of Feb. 24th contains the following statement respecting "Spiritual Rappings" at Waukegan, in northern Illinois:

"We have understood that for a long time back our sister town north has been the theater of very singular 'manifestations' in the way of spiritual rappings and such other doings as go with them. A considerable part of the community there have been entirely carried away with the delusion; and many have been led to contemn the Bible and all the legitimate teachings, giving themselves up solely to the guidance of communications from the other world, as delivered by 'mediums.' The whole community has been and is more or less excited about it, and the customary teachings of the pulpit have been either despised and scouted or rendered to a great degree powerless for good. Such having been the state of the case, we find the following notice in the *Chronicle* of that place."

Then follows an account of a sermon preached by Rev. B. F. Parsons, of the Congregational church in Waukegan, who is said to be a "medium," and consequently to be in proximity with the spirits.

"Mr. Parsons gave a narration of his own experience, communicated with much simplicity, and was by turns serious and exciting, and occasionally not a little amusing. Many of the communications, in fact a majority of them, were voluntary, and characterized by remarkable intelligence. The speaker cited no scientific laws governing the various phenomena, whose objects most beautiful and indescribable were perceptible at all times, nocturnally as well as during the day. Some of the communications were truthful, while many were not: some were curiously, others lustily; but all seem inclined to levity and frivolity; the more serious communications declined to flatter rather than to rebuke, often approving what conscience would condemn. Some would acknowledge the truthfulness of the Bible, while others would condemn it. Some would at first appear reliable, and excessively friendly, and would furnish the medium with the most fulsome praises; this would excite his suspicion; his incredulity would provoke their displeasure, and in this way their true character would be drawn out. In all this investigation, the speaker remarked that he had looked to the evidence submitted, and never for a moment had his faith in Christ been shaken. That these pretended revelations were in character with those deeds which Satan had exhibited at different periods of the world, and of which Holy Writ had warned us. That these 'spirits' had commended the doctrines of infidels, adulterers, and gamblers. In conclusion, he remarked that his convictions were beyond a doubt that all these 'mysterious rappings,' and all connected therewith, emanated from the Arch Deceiver."

Mr. Parsons regarded the whole affair as a fulfillment of the predictions in 1 Tim. 4: 1 and 2 Thess. 2: 8-11, respecting the delusions of Satan. The orthodox portion of the community are said to be well satisfied with his discourse.

The *Ashtabula Sentinel* of Feb. 28th contains a detailed account of sundry "Spiritual Manifestations" made at the private house of a gentleman of Unionville, Ohio, in the presence of several citizens of the place, whose names are subscribed to the statement. The spirits were first tested by several questions relative to the families of those present, and especially to deceased persons, which they answered with entire correctness. There is no doubt in this case of the honesty of the questioners, and no reason to suspect their judgment; yet it is easy to see how they might have been imposed upon. There is nothing in the recorded answers that differs from the guesses of expert fortune-tellers; the only wonder is in the number of good guesses. But the "medium" may have had facilities of private information that the interrogators knew not of, and the interrogators themselves may have betrayed the correct answer to each question by a tone or look or other unconscious but natural and almost unavoidable sign.

The spirits at Unionville—though verging toward Swedenborgianism—seem to have been much better versed in theology than those at Waukegan, and altogether better behaved. Here is a specimen of their revelations:

"Are there different spheres for the abode of departed spirits? Answer, Yes. Can you tell us the number? Yes. Number them by raps. (There were seven.) Are the spirits of those who are in these spheres in a state of progression in goodness and knowledge? Yes. Is progression in goodness in the spirit world dependent upon the actions or conduct of the spirits? No. Is it dependent only upon their capacity to progress? Yes. Do spirits in any of these seven spheres ever sin? No. Are they ever tempted to sin? No. Do the spirits of all persons who die enter some one of these seven spheres? No. Do the spirits of those who die impenitent ever enter into any of these spheres? No. Is it true that any portion of the human family will die impenitent? Yes. Will not the whole human family, after death, finally become holy and happy? No. Is the doctrine of future rewards and punishments, as taught by the different evangelical churches, the true doctrine? Yes. Will the future punishment of the wicked be endless? Yes. Is the misery of the wicked hereafter more intolerable than is described in the Bible? (Here were three raps, three times repeated.) Have not individuals received communications from the world of the effect that all mankind would finally be made happy? Yes. Do such communications come from the spirits of good men? No. Do they come from the spirits of wicked men? No. Do they come from the Devil? Yes.

"Is it true that there is a personal Devil? Yes. Is there a plurality of Devils? Yes. Do they have access to this world by communications made by rapping? Yes. Do the departed spirits of the wicked ever communicate with individuals in this world? No. Are all communications which purport to come from the spirits of those who died impenitent from the Devil? Yes. Can we discriminate between the communications made by him and those made by good spirits? Yes. Can we distinguish between the two by the signals? Yes. Has every good spirit a signal? Yes. Can the Devil give the signal of any good spirit? No. Are these seven spheres you have mentioned spheres of happiness? Yes. Are they occupied exclusively by the good? Yes. Will the spirits which now inhabit them remain there forever? No. Will they remain there till the Judgment day? Yes. Will they remain there any longer? No. Do spirits there have material bodies? No. Do they have spiritual bodies? No. Will they ever have bodies? Yes. Will they ever have material bodies? No. Will they ever have spiritual bodies? Yes. Will they have these bodies at the resurrection and not before? Yes. Is matter eternal? Yes. Is mind or spirit matter? No. Is not mind matter in a refined state? No. Is mind opposed to matter? Yes. Do not good spirits sometimes disagree about a future state of endless punishment? No. Have not some spirits in these seven spheres taught that all after death would be in a progressive state? No. Are these spiritual manifestations intended or designed only to confirm the truth of the Bible? No. Are they ordained of God to bring about the millennium? Yes."

No class of Sabbath-school children ever went through a catechetical exercise more glibly than did these spirits under examination, as to the secrets of their own nature and abode. They seem to have been drilled in the most subtle metaphysical distinctions, and to have concocted a very consistent theory of spiritual existence.

The minister of Unionville appears likewise to have committed himself to these manifestations. The subject therefore is one of serious bearing upon the interests of truth and of the churches. Has God in any way opened, or suffered to be opened, a direct communication between the world of spirits and the world of sense? There are one or two general principles that we would propound in answer to this inquiry.

There is in the human mind an appetency for spiritual influence, which is capable of being developed by proper culture into an intelligent faith in God and in his Word, or of being perverted to the basest ends of jugglery and superstition. A believing spirit is an important element in the religious constitution of man, and one can hardly do a greater violence to his nature than to blunt or in any wise mar this quick and delicate susceptibility of his soul to the spiritual and the divine. But this susceptibility should be developed and exercised under a well-balanced judgment. Faith without Reason is like paddles to a steamer that has no helm,—continually urging the vessel onward with an impulse that never flags, but which is controlled by no guiding intelligence and directed to no definite end.

There are certain criteria by which an alleged revelation can be tested. Of these we will mention two as applicable to the case in hand.

First, When the manner, the substance, or the object of the communication is unworthy of the dignity of the divine character or of the proper dignity of man himself as a religious being, there is good reason to suspect that the communication is not from God. In all the miracles recorded in the Bible, there is nothing that strikes us as below the character of the Supreme Being. The miracles are never frivolous in themselves, and they are never performed for an insignificant object. But the moment we pass beyond the pale of the Bible, we find in the marvels adduced to confirm the so-called revelation an air of the puerile and the ridiculous which satisfies us that these are not wonders of divine power, but juggling tricks of men. In the legends of heathen mythology respecting gods and heroes, in the legends of the Jewish rabbins respecting Adam, Abraham and Moses, in the legends of Mahomet, his birth, his visions, his miracles, and his death, and in the legends of the saints in the Church of Rome, there is an appearance of the marvelous and of the ludicrous which contrasts strongly with the simple, but sublime and awe-inspiring impression of the miracles narrated in the Bible.

When God communicates with men it is by express visions, by a bodily appearance in human shape, by fire from heaven, or light more effulgent than the sun, and the communication is made in an audible voice and with articulate sounds, or by the inspiration of thought, of which the subject is made conscious by the miraculous power attending it; but when man would bring the spirit-world into communication with the physical, it is effected by thumping and knocking on the floors and walls of a room, and causing the furniture to perform all sorts of antics, to the bewilderment of the spectator, or in some mode equally frivolous. The difference is that between Moses and the Adrians, the Blitzes and Andersons of his time. When God would communicate with men, he writes his law upon tables of stone, that all may read it,—his glory the meanwhile visible to assembled thousands,—or he makes known his will by a vision or other special revelation to some prophet whom he has clothed with supernatural power in proof of his commission, and that prophet speaks openly and intelligibly in the name of the Lord; but when man would bring God into communication with himself and claim some new revelation or some supernatural connection with the spirit-world, he goes to an obscure place without witnesses, and there digs up plates covered with mysterious characters, or he puts someboay into an attitude of sleep and by a series of well-ordered questions elicits sundry cabalistic and oracular responses.

When God makes a communication to man it respects some matter of sufficient importance to justify an interposition by miracle; it relates to the destruction or the salvation of a city or a nation, to the success of a conflict in which the honor of Jehovah as the representative deity of the nation is concerned, to the fulfillment of promises or predictions already made or the utterance of some new promise of yet higher moment to mankind, or chiefly, it relates to the deliverance of man from sin and death and hell, and to his future and eternal blessedness. For such reasons has God at times interrupted the course of nature, and by miracles arrested the attention of the giddy, pleasure-loving world. But when man summons visitors from the world of spirits, it is that they may answer such inquiries as are within the compass of mountebanks and strolling fortune-tellers;—such as how old one is, or what was the age of one's grandmother or his great great aunt when she died, whether she died of influenza or the gout, or whether one has been or is to be married, or whether there shall be a storm to-morrow or next week, or how a family jar shall be augmented or allayed. With such grave matters are the revelators occupied; and they would subordinate the world of spirits to that sort of tattling which is disreputable in all good society in this world of sense. And it commonly happens that the revelation is designed to have some special bearing upon the interests of the party through whom it is made, to designate him as a leader, or to enure to his wealth or fame. In all such cases, the nature, the substance, the manner and the object of the communication, forbid the supposition that it comes from God. There are some spirits that do not require even to be tried in order to be condemned and rejected as not of God. Where pretended revelations undignified and indeed frivolous in manner and import are made for the sake of gain or of power, and with an air of mystery and reserve, there we may be sure is *no* agency from above. God gives to men his counsels and instructions, yea all the blessings of his covenant of grace, without money and without price.

Those who would make merchandise of what they allege to have been revealed to them, have no commission from God as his messengers to man. We could not believe in a God who would thus derogate from his own dignity and the dignity of his creatures.

A *second* criterion by which to test the professed teachers of religion is, that what is intrinsically absurd or in any way contrary to right reason cannot be from God. Faith, in the sense before referred to—the susceptibility of the mind to spiritual impressions—does not always await the sanction of reason for its own action. It often leaps as it were instinctively to its conclusion. Thus it was with the faith of many who came to Christ for healing power. With very indefinite notions of his character they yet had a confiding spirit which qualified them to receive his grace. Without this spirit, Reason would be employed to no purpose upon the evidences of Christ's divinity and of his atonement for sin. But this very spirit might urge one into the wildest fanaticism, were it not guarded and directed by *right* reason. Nothing that is plainly contrary to reason can be presented to the mind as an object of faith, by Him who made the mind. Much there may be which faith is required to accept, that lies beyond the immediate grasp of reason, that is as yet incomprehensible in its nature or its mode, while it is palpable as a fact; and this it is rational for us to believe; but that which is contrary to reason, fully and fairly employed upon it, cannot be received as a communication from God. In the language of one who united the grace and beauty of the poet with the depth and acuteness of the philosopher:

"Whatever is against right reason, that, no faith can oblige us to believe. For though Reason is not the positive and affirmative measure of our faith, and our faith ought to be larger than our speculative Reason, and *take* something into her heart, that Reason can never take into her eye; yet in all our creed there can be nothing *against* reason. If Reason justly contradicts an article, it is not *of the household of faith*. In this there is no difficulty, but that in practice we take care that we do not call *that* Reason which is not so. For although Reason is a right judge, yet it ought not to pass sentence in an inquiry of faith, until all the information be brought in; all that is within and all that is without, all that is above and all that is below; all that concerns it in experience, and all that concerns it in act; whatsoever is of pertinent observation and whatsoever is revealed. For else Reason may argue very well and yet conclude falsely. It may conclude well in Logic and yet infer a false proposition in Theology. But when our Judge is fully and truly informed in all that whence she is to make her judgment, we may safely follow her whithersoever she invites us.

"By the eye of Reason, through the telescope of Faith, *i. e.* Revelation, we may see what without this telescope we could never have known to exist. But as one who shuts the eye hard, and with violence curls the eyelid, forces a fantastic fire from the crystalline humor, and espies a light that never shines, and sees thousands of little fires that never burn; so is he that blinds the eye of Reason and pretends to see by an eye of Faith. He makes little images of notions, and some atoms dance before him; but he is not guided by the light, nor instructed by the proposition, but sees like a man in his sleep. In no case can true Reason and a right Faith oppose each other."—*Coleridge.*

A true faith cannot be *irrational*. It is just here that we mark the difference between faith and fanaticism. The susceptibility of the mind to spiritual and supernatural influences requires the balancing power of a sanctified intellect to direct its energies in the channel of a true faith rather than in some course of fanatical delusion. The true safeguard against fanaticism is not infidelity or religious indifference—for those who are forward to reject the supernaturalism of the Bible are often easiest misled by the will-o-wisps that are floating over the region of the imaginative and the marvelous—but it is religious earnestness tempered by reason and fed with truth. What is contrary to common sense cannot be an article of faith presented to us on divine authority. No matter how mysterious and inexplicable a thing may be, if it is on the face of it absurd, if it goes against your unbiased judgment, we have a warrant for rejecting it as not of God. We are not bound to explain it before rejecting it. We may not be able to detect the trick by which a juggler transforms a handkerchief into a rabbit or a bird, we may not be able even to conjecture how divers sounds are produced without any visible agency, now here, now there, beneath our feet, above our head, on every side, but we are not required to explain *how* these things are done in order to say with confidence that they are not done by supernatural power. Common sense, the reason which God has given us, exercised upon such things calmly, and without prejudice, and according to its best light, forbids that we should regard such puerile, meaningless things as demonstrations of divine power. We are forbidden to believe every spirit, embodied or disembodied, but are required to *try* the spirits whether they be of God. This reason does as preliminary to an intelligent faith. The test is conformity to Reason and to known Truth.

STRAY MEDITATIONS.

DIVINE CONSOLATIONS.—There is a remedy for troubled and perplexing thoughts,—one remedy, and only one. This is not in mere force of will. Powerful as is the human will, it is no match for the excited sensibility. The will can resist truth, motive, argument, appeal,—it can even resist the Spirit of God and all the forces that Omnipotence arrays against it from without, but it cannot withstand the tumult of the mind itself when thought runs wild through the excitement of emotion. The helmsman is driven from his post by the surging billows, and as often as he attempts to regain it he is dashed prostrate and impotent upon the deck, or swept overboard into the sea. The will cannot govern such a storm. And herein is an evidence of God's moral government over men, in that He can thus turn upon the soul a flood of memories and of fears from which it cannot deliver itself except by his good pleasure.

The diversions of the world will not allay such an excitement of the mind. When the mind is agitated with excessive grief or fear, it loses all relish for worldly pleasures. These are a mockery to it. Every passion of the soul is absorbed in the present or impending calamity. The most intoxicating pleasures of the world are but as vinegar and gall to one in the agonies of crucifixion. Even though for a while one should be diverted from his harassing cares or griefs by some transitory pleasure, yet the cause of his painful excitement remains, and his trouble returns with a violence the greater for its brief respite.

Neither can Time minister effectively to a mind thus disturbed. Time may have a soothing influence upon grief, it may lessen burdens, quiet fears, and alleviate sorrows; but time alone cannot restore the disturbed balance of the mind, or secure it against fresh outbreaks of anguish, or fresh inroads of fear.

There is but one remedy for distracting thoughts, and this the Psalmist found in divine consolations. *In the multitude of my thoughts within me* THY COMFORTS *delight my soul. The character of God* gives consolation to the troubled mind, if that mind has ever learned to look to God and to confide in Him. Is the mind disturbed with thoughts of personal guilt? Does conviction stir its depths like a troubled sea? The mercy of God, rich, boundless, free, a mercy that like a greater sea, vast, calm, and fathomless, swallows up all other seas in its stupendous tide—rolls in upon the soul a fullness of peace that passeth all understanding.

Is the mind agitated with doubts and apprehensions for the future? The goodness and the truth of God, unsearchable and unchangeable, bring to it an assurance of comfort and support. Is the mind perplexed with the providential dealings of God—with the prosperity of the wicked and the oppression of the just? The infinite justice of God beaming through the clouds and darkness that surround his throne brings consolation and hope in the darkest hour. And thus through all the fluctuating emotions of the soul, and in all its varying phases, there is in the character of God when fairly developed to its view, some specific adaptation to its support and consolation.

The government of God is a source of consolation to the troubled spirit. Indeed there is no true consolation that does not involve a recognition of the divine government. The waves of care and sorrow will dash us every whither until we plant our feet upon the everlasting granite of the sovereignty of God. Here the Psalmist found relief from all his perplexities respecting wicked men. "*Thy righteousness, O God, is very high. My tongue shall talk of thy righteousness all the day long.*"

It is not enough that one should believe in the existence of God or acknowledge in a general way his attributes,—he must believe in the government of God as a reality, a present fact, and upon that he can lean with absolute assurance. The rugged, cloud-capped mountain that strikes him with awe, gives him a refuge and a defense.

The promises of God shed consolation over the troubled spirit. These promises are at once specific and comprehensive. *The Lord is nigh to all them that call upon him. Call upon me in the day of trouble, I will deliver thee. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. We know that all things work* [*are working*] *together for good to them that love God.* Well may such comforts delight the soul; rich, abundant, adapted to its every want. Such strong consolation have they who flee for refuge to lay hold upon the hope set before them.

But higher than all these consolations, and involving all these, is that which springs from the presence of God realized unto the soul. "*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior.*" And is this indeed so? Is God my Savior with me as I go through the fire and the flood? What matter the perils of the sea, the violence of the winds, the madness of the waves, if Jesus is with me in the boat? Though he seem to be sleeping I am safe. He will arouse in time to save me. He will rebuke the tempest and on the instant there shall be a great calm. Ah, let it not be that he shall rebuke me also for little faith. Christ engages to be with me; and shall I doubt that he is with me? Christ engages to support me, and shall I doubt whether he will support me? Christ engages to deliver me; and shall I doubt that he will deliver me? He bids me cast all my care on Him, for he careth for me.

> "And shall I still the load retain
> Which thou hast offered to sustain?
> No, at thy bidding, I will flee,
> And cast my burdens all on thee."

My soul, there is coming to thee an hour of hurried thought, of quickened memory, of eager expectation; the hour that shall part the vail and make the Present and the Future one, and pour upon the Past the light of eternity. Oh, then, in the multitude of thy thoughts, amid all thy self-upbraidings, thy remembered sins, thy conscious weaknesses, thy rising doubts and fears, may the consolations of thy Savior's word and presence give thee joy.

OTTO GRUNZIG AND THE DEATH PENALTY.

The unhappy creature whose case has been for a month past so prominently before the public, has at length paid the penalty of a great crime. His execution took place within the City Prison on Friday, Feb. 27. Many of his friends, among our German population, and with them the pastor of the church "du Saint Esprit," Rev. Mr. Verren, had interested themselves deeply to procure Executive interference in his behalf; but it was in vain. As if dissatisfied with the Governor's refusal to pardon their convicted countryman, they assembled in great numbers for his burial; and after funeral ceremonies in the church, conducted his remains, with conspicuous demonstrations of respect, to a resting place which had been provided in Greenwood cemetery.

This proceeding seems little calculated to reflect honor upon any of the parties connected with it. The circumstances of the crime are fresh in the public mind. An emigrant from his own land, and a married man, Grunzig had resided for a year or two in this country, and during that period had maintained an adulterous connection with a young woman whom he had seduced. The arrival of his wife created a jealousy in the breast of this woman to which she gave, it seems, no stinted utterance. The poor wife was, in all probability, the victim of poison, administered either by the husband himself or by this woman, who is now under arrest for her participation in the crime. Even the efforts which have been made to transfer the burden of the offense from his shoulders to hers do not exempt him from anything of that guilty knowledge of the deed which, in law and in equity, alike constitutes the crime of murder.

But whether he was or was not guilty of *that* crime, his life had been, in other respects, an infamous one; and that his countrymen should assemble to do honor to his memory is a fact which affords an unhappy indication of the state of moral feeling among them. Even had his conviction been of far more doubtful justice than it was, his conjugal unfaithfulness to one, and his seduction of the other, of the females connected with him, should have been sufficient to induce his friends to withhold all formal and marked expressions of national sympathy and respect. As things are, it is but a charitable conclusion which finds their apology in their own very inadequate sense of the immorality of such offenses. An *American* clergyman would scarcely have been found to lend the sanction of his presence, and the sacredness of his ministrations, to proceedings which thus flagrantly ignored the odiousness of crime. That these persons were, for the most part, foreigners, is a gratifying circumstance to us; but it forms no extenuation of the impropriety of their conduct. As foreigners, admitted to the fullest participation of the privileges of American society, they are under a peculiar obligation of delicacy toward the courts and the government of our State. As foreigners, too, they must be perfectly aware how numerous are the instances within their own body, of delinquencies similar to those which were so conspicuous in Carnegie's life; and how imperative therefore is the necessity of guarding with the utmost care the life and happiness of a wife who lands upon these shores, only to find the husband, who had preceded her, in the arms of another.

But it is to another circumstance that we would call attention in these remarks. Grunzig is, we believe, the last of that large number who, within some fifteen months past, have been sentenced to death in this city for the crime of murder. It is long since our prisons have been without a convict struggling in agony to escape the execution to which he was doomed. It was stated in the charge of Judge Edmonds, we believe to the Grand Jury which assembled some two or three months since, that *eighteen* persons had been tried for murder within the previous year, ALL of whom, with *one* exception, were foreigners. The causes of this great number of capital offenses we are not prepared to assign; but we would repeat the remark of a legal friend—a gentleman intimately and officially connected with the administration of criminal justice in this city—who stated in conversation some time since that he could not doubt that such crimes had been greatly multiplied by the number of appeals, rehearings and respites, which had been allowed. The remark struck us at the time as worthy of careful consideration, and the probability of its truth seems to be indicated by a remark of the Judge on the occasion just referred to. He stated that after the numerous convictions of the previous year, it was gratifying to find that the list of cases for the Grand Jury to examine contained but *three* accusations of murder,—a smaller number than had been presented at any session for a long time before. We give these numbers from memory, and they are of course liable to some errors, but we are confident of their substantial correctness.

A more recent statement now lies before us in the *Herald* of the 4th inst., which has recalled the impression made by Judge Edmonds's charge. In a charge to the Grand Jury which assembled on the 1st inst., Judge Breese remarked that "on referring to the calendar which would be presented for their action during the present session he found there were thirty-five cases of persons in custody." "There was one thing which afforded him great pleasure—*the entire absence of any charges of assault and battery with intent to kill*; the gradual diminution, and as far as this calendar was concerned, the entire extinction of that class of cases was a matter of great satisfaction. They had had eleven, twelve, and in one instance as many as thirteen, in one term; and that there was not now a single case for the action of the Grand Jury, was a subject of congratulation to all good citizens." There were, however, two cases of murder for the Grand Jury to examine.

From these statements it would appear that after an unusually rigorous execution of the law which denounces death as the penalty of murder, that crime has very greatly diminished in frequency. A smaller number of accusations and of indictments, and a total cessation of brutal attempts at violent murder, follows, and vindicates the faithfulness of our juries, our prosecuting officers, our judges, and our Executive to those laws, the execution of which is so painful to all, and so odious to many of our community.

It has been very freely charged by the opponents of the capital punishment of murder, that that dread infliction only depraves the popular mind, and multiplies the crimes which it is designed to prevent. We have never believed for a moment in so gross a delusion; and the facts before us furnish singular proof of its falsity. Not only has an unwonted number of convictions diminished crime, and thus prevented blood-shed—but the crime which did take place was not among the class of men brought up under the influence of our laws against murder. All but one of the criminals were foreigners. They had come from countries in which barbarisms, obsolete among us, trifle and sport with human life; from lands which, ignorant alike of the humanity and of the wisdom of God's word, inflict death with a frequency and a levity which harden the heart by accustoming it daily to the sight of blood,—from lands where a system of superstition sets outward observances in the place of undefiled religion, and offers to all its faithful adherents absolution here upon penance, and escape from suffering hereafter for so many purchased masses. What wonder that such minds require a new education in the principles of justice, and liberty, and religion! What wonder that such men, on reaching shores so destitute of the accustomed and visible restraints of European society, should feel themselves exempt from all control, and should give the rein to each impulse of passion! But, what a testimony is it to the noble policy of our laws, that, in a population of half a million of residents with perhaps as many more transient visitors within the year, but one native should have been charged with this crime! And who, after this, will rise up to say that the capital punishment of a murderer degrades human life in the public esteem, and tends to a greater frequency of deadly crimes?

There is still another fact which these criminal records of the past year disclose to us,—that the execution of these laws, even in the strictest manner, is entirely practicable. It has been alleged that the repugnance of the public mind to the death penalty is already so great that juries are very reluctant to convict; and the prediction has been hazarded with no slight confidence that soon it will be impossible to obtain a verdict against a party accused of murder. During the year past, however, conviction after conviction has taken place. Even with so great a multiplication of offenses not the slightest tendency has been observed to swerve from the steady and rigorous execution of the law. All our public authorities seem to have concurred in giving their most vigorous support to the laws. There has been but a single pardon of such an offense; and that the public voice very generally approves. Nor has there been any unwarrantable haste or reckless inhumanity. An unusual number of these verdicts have been reviewed by our highest courts—very many of them have been carefully scrutinized by the Governor—all of them have been freely commented upon by the press, and no one of them has been set aside as erroneous, or censured as unjust. The law has been sacredly and steadily enforced—the last unhappy convict has suffered the penalty of his crime, and the result is that human life is more sacred among the thronging thousands of this great city than it has been for a long time past. There has been no assault with intent to kill since the last Grand Jury assembled—notwithstanding the intemperance and the riots which occur so constantly in the more degraded neighborhoods of the city. Even the stealthy and calculating crime which is plotted in secrecy and executed in darkness, in the hope of escaping the very suspicion of guilt, is over-awed and diminished; and human life is comparatively secure among the most helpless and exposed classes of society. And this has taken place while earnest efforts have been made to *prevent* juries from convicting by the specious plea that they entertained an unconquerable aversion to any verdict which would sacrifice the life of the criminal. Shall we still be told that it is fast becoming impossible to obtain convictions for murder? or that such convictions only tend to corrupt and brutalize society?

Very grateful respect is due to his excellency, Gov. Hunt, for the elevated manner in which he has employed his prerogative of pardoning. In no instance has the importunity of relatives been permitted to defeat the execution of a just verdict; while yet the most humane and careful attention has been given to every application for executive clemency. There are many who will not forget his unusual faithfulness to the public welfare in the exercise of this oft-abused, and most essential function of the power that God has ordained in society.

CHURCH.

HUNGARIAN CONGREGATION.—Our readers will be interested to know that a movement has been set on foot, designed to give the Hungarian emigrants in our city the benefit of public religious worship in the Magyar language. Last Sabbath morning the first meeting was held in the Lecture-Room of the North Dutch Church, in Fulton street. Quite a number were present, although the notice had been limited. The Rev. GIDEON ACS (pronounced *Atch*) is the pastor. Although many of the gentlemen of the Hungarian Board are Roman Catholic in their religious education, yet they will worship together, without distinction of sects, according to the Hungarian Calvinistic order of worship. One of them said to the writer: "We shall not make any distinctions; we shall form a Hungarian congregation."

It deserves to be recorded that this movement has been mainly successful through the spirited exertions of one young woman, who bears a revered name of ancestors associated with all the early religious history of this city. The sum needed for the support of the Rev. Mr. Acs is to be raised by the contributions of the liberal. This young lady is pledged for it, and must gain it by laborious personal application, unless friends of religion will volunteer to contribute without solicitation.

Will not those to whom this notice may come, consider this charity, and give aid according to their ability, to support public worship among our Hungarian Christian exiles? We will ourselves receive and transmit to the treasurer any sums that may be intrusted to our care.

HENRY WARD BEECHER,
126 *Columbia street, Brooklyn.*

LECTURE ON NINEVEH.

Notwithstanding the unfavorable weather, and the extraordinary attraction of Mrs. Sinclair's Shakspeare readings before the Mercantile Library Association at Metropolitan Hall, a very respectable audience assembled at the Tabernacle on Friday evening last, to hear DR. BACON'S lecture on "Travel and Travelers in the East." From the nature of the subject, the lecture was somewhat desultory and colloquial, but these features enhanced its interest to the audience, who received it with the liveliest satisfaction. The subject announced for to-morrow evening is *The Euphrates and the Tigris, with the countries adjacent thereto*; this will embrace sketches of oriental scenery, and manners and customs, incidents of travel, and an account of Dr. Bacon's personal visit to *the ruins of Nineveh*. Thes pecial attractions of this subject will, of course, draw a large assembly, for to hear of Nineveh from such an eye-witness is next to going there oneself. Tickets may be had at the bookstores of Newman & Ivison, 199 Broadway, and A. D. F. Randolph, 669 Broadway, and at the door. Lecture at the Tabernacle, Friday, at 7½ o'clock.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, March 15, 1852.

MESSRS. EDITORS:—In a late communication I mentioned that the relation of the Theological School to the College in Harvard University had been brought before the Board of Overseers, and that a committee had been appointed by them to confer with the corporation of the College, and to report whether a separation was advisable or not. This report is now published, together with a memorial of the corporation pertaining to the subject, and both concur in recommending that the School be severed from the University. The report signed by Rev. Geo. G. Ellis, in behalf of the Committee of the Board of Overseers, after giving a history of the establishment of the Theological Department of the University, specifies the prejudicial effects of the existing connection. In the first place, the friends of the Theological School, many of them, object to the connection, and withhold their donations. An instance is mentioned as within the knowledge of the committee, of a testator, who had willed $40,000 to the corporation of the College, to found a professorship and scholarships in the Theological School, and just before his decease had given a different direction to his bounty in consequence of the recent change in the Constitution of the Board of Overseers. More funds are actually needed to give the School a full and efficient organization, and there are embarrassments in the way of securing these funds; so that the School suffers from its present connection with the College and the State. Another disadvantage accrues to the University by giving to it a sectarian character in the eyes of the community. A third difficulty arises from the fact that the nominations of Professor in the Divinity School must come before the Board of Overseers for confirmation, and from the present constitution of this Board, it is certain that in time to come, as now, it will be composed of gentlemen differing widely in their religious views. On these grounds the committee conclude that a separation of the Theological School from the College would be highly beneficial, and tend to promote the prosperity of both.

President Sparks, in behalf of the President and Fellows, says that although a school for theological instruction would seem essential to the completeness of a University, and especially requisite to Harvard College, founded as it was to raise up an educated ministry, yet by reason of its connection with the State through the organization of the Board of Overseers, and the impossibility of treating "Christian theology, in strictness, as a science, composed of fundamental principles, which all denominations hold in common, and which should be made the basis of a common theological education, fitting the student alike for all pulpits," there appears to be an insuperable difficulty in attaching a school for theological instruction to this institution. In view of all the circumstances of the case, he says that "the connection of this School is injurious to the College, and subversive of its own true interests." The memorial then proposes that a transfer of the funds, given since 1816 for the establishment of the Theological School, be made to some new Board representing the views of the original founders and patrons of the School. This transfer can be made only by the interposition and aid of the Supreme Judicial Court, as a Court of Chancery; and this interference will be authorized only by proving the necessity of it to protect the trust and carry out its legitimate designs. To bring the matter legally before the proper tribunal, the Corporation invite the counsel and advice of the Board of Overseers.

This important matter will come up for discussion in a few days, and upon the decision will turn in some measure the future character and destiny of this venerable institution. Beneath all this action lies the as yet undetermined question whether Harvard College be a State institution. That it is not a State institution, would probably be freely admitted, and indeed the question never would have been entertained, had it not been for the schism in the Congregational body between the Unitarians and Trinitarians. And the question is now, whether the *truth* and the *right* of the case is at all altered. One thing is certain, the Orthodox would doubtless be united-ly on one side of the question, had they not been unfortunately dispossessed by their theological opponents of their hereditary rights in this institution of their fathers; and if the decision of this question be not precipitated upon them before they have time for thought, they will yet be unanimous in protesting against the final and total wresting of this precious inheritance from the Congregational denomination. Religion always has had some connection with the College; it would never have had existence but for religion. And now to exile religion from its walls, as if it was founded by a French Atheist like Stephen Girard, instead of an English Puritan like John Harvard, is such a gross perversion that Massachusetts cannot sanction it, when the true merits of the case are understood. To call it a State institution, and under this fiction to divorce it from *Christ and his Church*, because the State has no religion, is too thin a pretext to disguise the robbery. I shall probably have occasion to refer to this subject again. Meantime let not the living mother of the child stand by, and consent to see it sacrificed. Far better that Unitarian Congregationalists should have it, than that the State should, with the certainty that neither the religion of our fathers nor any other should be taught in it. M. S. N.

LETTER FROM ENGLAND.

MANCHESTER, *Feb* 27, 1852.

To the Editors of The Independent:

GENTLEMEN: The tories are in power, and everybody asks, Will they attempt to restore the Corn Laws? The chairman of the '*League*,' Mr. Wilson of this city, on hearing that Earl Derby was in power, sent notices for the leaders of the League to come together to consult. These notices were sent off at 4 o'clock P.M., and at 6 o'clock the same day 108 gentlemen were together, many of them men of large property, and many speeches were made. *All* expressed a readiness to put on the armor again, give time and money for a new contest if the aristocracy wished it. It was evident it would be an angry one, and the chairman significantly told Lord Derby and the aristocracy, if they provoked a new settlement of the corn laws they must look out for the privileges of *their order*. The prevailing opinion is that the tories will not dare to attempt it, any more than the whigs in the United States will dare to make Protection an issue at any general election, for fear it would defeat them and lower even the present tariff.

Still, after what has happened in France and on the continent, and the passage of the infamous Fugitive Slave law in the United States, and doctors of divinity preaching against the Higher Law, we need not be astonished at anything. Cromwell's advice to his soldiers at Dunbar, out in the wet cornfields, the night before he gave the Scotch a thrashing, is timely: to trust in God and keep their powder dry. This all good Christian soldiers will reverently do. You remember the Scotch came down from the hill the next morning, gave up a most excellent position for defense, and the Roundheads were up and at 'em. The Roundheads are not all dead yet.

In regard to the operation of free trade upon the masses of the people in England, it has been most happy. Pauperism has greatly diminished, even in purely agricultural counties. In the southern and western counties farm laborers get even higher wages, and food is cheaper. No where are they paid less than $2 25 per week, and in the northern counties they get $3 50 to $3 75 per week. But in the great manufacturing towns the change wrought by free trade is indeed wonderful; and the good has come more to the laborers than even the masters. To think what was the condition of laboring people *before* the corn laws were repealed, and what it has become since, it would seem that a man who wishes again to tax the hard-earned loaf of a poor family, and put up the price of it, and make employment more difficult, must have about as much humanity in his heart as a polar she-bear! Such sort of men would make good *commissioners* to send back negroes at ten dollars a head.

The tory party may attempt to reimpose the corn laws, but nobody thinks they will succeed.

The recent passage of the Collins steamer Arctic, 9 days 17 hours, attracts much attention. I see this company are at Washington for more money. As long as the present absurd practice of taxing iron, copper, cordage, &c., used in constructing these steamers, prevails, I see no way but for government to give them enough to keep them a-going. Beyond all question our present steamers on the sea are of more value than all our navy besides in case of war. Two hundred of these noble vessels all the way from Oregon around to the State of Maine are our best naval defense, and are so considered in England

WATCHMAN.

RELIGIOUS INTELLIGENCE.

HOME MISSIONS.

A. H. M. S.—The *Home Missionary* for April is already issued. It closes the 24th volume. The sum acknowledged by the treasurer for the month, is $15,398, of which $4000 is from the Massachusetts Home Missionary Society; $1,354 from the legacy of Mrs. Martha Bulkley, of Wethersfield, and $30 from Rio Janeiro.

The Secretary of the Massachusetts Sabbath-School Society, Rev. Asa Bullard, Boston, gives notice that all the missionaries of the A. H. M.

REVIVALS.

PITTSFIELD, ILL.—A letter from Rev. W. Carter, dated March 3, says:—"You will be glad to learn that the Congregational church in this place has experienced a season of refreshing from the presence of the Lord. Thirty united with our church last Sabbath, most of them the fruits of the revival. Some have joined the Methodist church, which is now holding an interesting meeting. Others have not yet united with any church. Rev. O. Parker was with us nearly three weeks. I have never before in the West seen meetings conducted so much like those in New Haven, some twenty years ago. I think it due to Br. Parker to say, that I have never heard more unexceptionable preaching, in matter, manner and spirit. I never had, nor could I desire better help."

CENTRAL ILLINOIS.—Revivals of religion have prevailed to a considerable extent during the past winter in Central Illinois. In Jacksonville a greater religious interest than usual has been felt by nearly all portions of society. I cannot give the exact number of those who have united with the different churches, but presume it does not fall short of two hundred. The Baptist and Methodist churches have received the largest accessions. Elder Knapp has been laboring with the former several weeks.

In the Congregational churches of Quincy, Pittsfield, Meudon, and Galesburg, Rev. O. Parker has labored with very cheering success. In Waverley, Concord, Chesterfield, and other places in this vicinity, the like blessings have been experienced. On the whole, the winter has been a harvest season to the Church. E. J.

CHAMBERSBURG, PA.—Rev. Edward West writes us from Chambersburg, March 5th, as follows: "I have just returned from a short tour among the churches in the Centre Association, and I had the pleasure of being in some excellent meetings, particularly in Hollidaysburg. There have been accessions to several of the churches since the commencement of this year; twenty-two have been baptized into the fellowship of the Logans Valley church, sixteen at Shirleysburg, and there has been up to last Sabbath nine baptized at Hollidaysburg, and several other applications for the ordinance. The meeting is still in progress."—*Chr. Chron.*

PHILADELPHIA.—There is a good degree of religious interest in several of the churches. There have been some twenty or thirty conversions in each of the congregations of New Market-street, Franklin Square, and Third churches. Rev. Mr. Kennard baptized ten last Sabbath, as the fruit of the revival influence among his people; Rev. Mr. Shedrach baptized two at the Sansom-street church, and Rev. Mr. Lincoln two at the Franklin Square church. Other churches are holding meetings which are are attended with good.—*Chr. Chron.*

PITTSBURGH.—The *Presbyterian Advocate* states that at the quarterly communion in the First Presbyterian church of Pittsburgh, Pa., thirty-three persons were added to the church of whom twenty-one were by examination. Of these latter several received adult baptism.

FRANKLIN, N. Y.—A letter to the *Religious Reorder* mentions a revival now progressing: "It has been in the two Congregational churches in the place. Its principal subjects are the pupils in a large academy located there. Last week some *seriously* of these youth had professedly given themselves unto Christ and found hope in believing. The work of preaching and guiding to Christ has been and still performed by the pastors and the neighboring ministers."

HARTFORD, CONN.—A deeply affecting private letter from a young resident of Hartford whose sister is a subject of the revival, speaks thus of an inquiry meeting which the writer attended, Feb. 5th. "What a solemn place it was! The room was completely gay and thoughtless, the frivolous young ladies, and the dissolute young men, and the middle-aged with countenances long sobered by care, but unchecred by the Christian's hope, all silent, solemn as death. The pastors and Mr. Finney gave such advice as seemed best, and admonished all of the duty of immediate surrender to Christ." Sunday evening, Feb. 8, Pres. Finney preached in the Center Church, on the new birth—"a vast audience in attendance many unable to get seats." A devoted returned missionary of the American Board, in feeble health, is deeply interested in the work—says he "must improve like business season or he many steps higher in the Christian life."—*Ob. Ev.*

CINCINNATI.—The *W. C. Advocate* says: "Thus far, this winter, there have been nearly or quite three hundred accessions to the Methodist Episcopal Church in this city, (Cinn.) We feel like thanking God. Never, while he deigns to pour out his Holy Spirit upon the sons of men, should we, as Christians, become despondent or discouraged."

ECCLESIASTICAL.

INSTALLATION.—Rev. Robert Aikman was installed pastor of the Third Presbyterian church of Elizabethtown, on Monday, March 1st, by the Presbytery of Newark. Introductory services by Rev. Dr. Stearns; sermon by Rev. Dr. Skinner, of Union Theological Seminary, N. Y. Rev. Mr. Crowell, of Orange, proposed the constitutional questions; Rev. Dr. Eddy offered the installing prayer. Charge to the pastor by Rev. William Aikman; charge to the people by Rev. J. Few Smith.

ORDINATION.—Rev. Hiram H. Dixon, late of St. Lawrence county, N. Y., was ordained to the work of the gospel ministry by the Presbyterian and Congregational Convention of Beloit District, at Johnstown, Rock county, Wis., on the 23d day of February, 1852. Invocation and reading the Scriptures by Rev. R. Foltz, of Albion Grove; introductory prayer by Rev. T. Weigly, of Troy; sermon by Rev. D. Clary, of Beloit, from Ezekial, 33; 7; ordaining prayer by Rev. M. P. Kinney, of White Water; charge by Rev. C. Morgan, of East Troy; right-hand of fellowship by Rev. L. Foote, of Delavan; charge to Br. E. Miner presided, and proposed the constitutional questions.—[COM.

ORDINATION.—On the 12th ultimo, the Congregational Society of Williamstown, Vt., witnessed the dedication of their new meeting-house, on the spot where some of their members had seen two houses before. Some call it a *model house*, and it is surpassed by few or none in the State for ease to the speaker, and convenience to the hearers.

A VACANCY.—A Presbyterian church at Aurora, Ind., has erected a beautiful house of worship, with a neatly finished basement that will accommodate four hundred persons; and it has some seventy members, "who" have a mind to pray," and are called, and able to give a pastor a competent support; and they are anxious to obtain one, who is a man of energy, talents and devotedness to the work of Christ.

ANOTHER ECCLESIASTICAL COURT.—The court for trial of Rev. O. S. Prescott, late of the Advent Church, for "disorderly conduct," met this morning, at 11 o'clock, and organized. There were but three of the court, however, present, viz., Rev. Mr. Wells, Rev. Mr. Shaw, and Rev. Mr. Buchanan; Rev. Mr. Wells was appointed President, and Henry M. Parker, Esq., Secretary. The counsel were the same as on the previous trial. The counsel for respondent asked for a postponement of trial. The court, after remarks from both counsel, adjourned to 20th of May.—*Boston Traveler.*

A COLORED CHURCH.—Rev. Dr. Francis Waters preached the opening discourse in a neat chapel just erected by the colored Methodist Protestant Israel Church in this city on Sabbath morning last. In the afternoon a colored brother from Philadelphia preached, and at night the editor of this paper. The chapel is a very neat and well-finished structure, and reflects great credit upon the congregation, and especially upon Rev. Dr. Pitt, the minister in charge, under whose superintendence the work has progressed. A large collection was taken up, and the colored friends seemed to be in fine spirits. The "Methodist Protestant Israel Church" is not connected ecclesiastically with us, though their government is modeled after ours. They have an Annual Conference among themselves, and include a number of churches, among which is a large society in Philadelphia.—*Balt. Meth. Prot.*

DIOCESE OF KENTUCKY.—On the 24 instant, the Rev. F. H. Laird, a Presbyter of the Diocese of Kentucky, was deposed from the ministry, by the Right Rev. Bishop Smith, in presence of two Presbyters, agreeably to the canon—Mr. Laird had previously declared his renunciation of the ministry and communion of the church. It is understood that he has applied for admission to the Presbytery of Louisville.

PRESBYTERIAN BOARD OF PUBLICATION.—In consequence of the decease of the Rev. Archibald Alexander, D.D., and Alexander Symington, Esq., both the Presidency and Vice-Presidency of the Board of Publication were left vacant. By recent elections the Rev. William W. Phillips, D.D., of New York, was elected President of the Board, and Alexander W. Mitchell, M.D., of Philadelphia, was elected Vice-President.—*Pres.*

The Western Theological Seminary, at Allegheny (Class 14 students; middle 21; junior 15; total 50 are the Professors.

INSTALLATION AND ORDINATION.—Rev. B. M. Goldsmith was installed pastor of the Presbyterian church of Benton, N. Y., by the Presbytery of Geneva, on Feb. 24. Sermon by Rev. W. Hogarth of Geneva. In the evening, the Presbytery ordained Mr. F. B. Warren, who is supplying the Presbyterian church of Hopewell.

The Pews in the Centre (Rev. Dr. Hawes's) church, sold on Monday at an advance of some five or six hundred dollars over the sum realized a year ago.—*Hartford Herald.*

LITERARY.

Copper Faced Type.—The "Newton Company," at No. 8 North William street, are patentees of the process by which printer's types are firmly coated on the face with a thin film of copper, which is said to make a better surface, and to double the durability of the types. The process has been improved of late. We are informed that the Tract Society's paper, the *American Messenger*, which requires an edition of 200,000, has had seven successive numbers printed on the same font of copper-faced type. The additional expense is about one quarter for the copper-facing.

Shakspeare.—Since Lessing's time, the "Bard of Avon" has been gradually gaining ground on the Continent. *King Lear* and *Macbeth* have been already prepared for the stage in at least five different foreign languages.

French for Children.—"Le Livre des Petits Enfans," a pretty collection of stories in French, with a vocabulary, designed for the use of young learners. Published by Wiley, 18 Park Place, near Columbia College. 18mo. pp. 240.

Meteorology.—By a letter from M. Jernard, of Paris, dated Feb. 9, to the *National Intelligencer*, it appears that the French Academy of Seiences has appointed a committee, on motion of Arago, to report on a uniform method of meteorological observations, as suggested by our Lieutenant Murray.

Daniel Webster.—One of our exchanges says:—

"For twenty years the school-boys of our land have rehearsed the eloquence of Daniel Webster, in the same breath with that of Fisher Ames and Patrick Henry, and have grown to manhood to find this classic of their school-books the living orator, patriot and statesman."

We know a person who "rehearsed the eloquence of Daniel Webster," as a school exercise almost forty years ago—his great speech in Congress.

Jenny Lind.—The best joke connected with her marriage is the remark perpetrated by a Boston clerical wit, who, on hearing of her union with Goldschmidt, exclaimed—

"She stoops to conquer."

"GOLD-SMITH."

Arctic.—"Arctic Searching Expedition." A journal of a boat voyage through Rupert's Land and the Arctic Sea, in search of the discovery of ships under command of Sir John Franklin. With an Appendix on the Physical Geography of North America. By Sir John Richardson, C.B., F.R.S. Published by Harper and Brothers, 82 Cliff street. 12mo. pp. 516, of which 190 are appendix.

Bancroft's U. S. History.—Vol. 4 is just issued by Little & Brown, Boston. It brings down the chain of events to 1760, covering the first motions of discontent among the colonies. The Boston *Journal* says—

"The style and diction of this volume is vigorous and eloquent, and it abounds in highly-wrought and brilliant passages, flowery sentences, and often with a superabundance of metaphors. Bancroft has in this volume revealed himself as a writer, and Macaulay will find a powerful rival in the western historian."

Book Trade Sale.—The great semi-annual sale by Messrs. Bangs, Brother & Co. commences this week, to continue sixteen days. The catalogue comprises invoices from over 200 publishing houses.

Homeopathy.—"The Scientific Basis of Homeopathy." By William H. Holcombe, M.D. Published by H. W. Derby & Co., Cincinnati, and sold in this city by A. S. Barnes & Co. 12mo. pp. 304.

Arithmetic.—"The Practical Arithmetic designed for the use of Schools and Academies." By John D. Stoddard, "Principal of the University of Northern Pennsylvania." Published by Cornish, Lamport & Co., No. 8 Park Place. 12mo. pp. 292.

Rural Architecture.—"A Complete Description of Farm Houses, Cottages, and Outbuildings, comprising wood-house, work-shop, tool-house, carriage-house, smoke-house, ice-house, apiary, piggery, &c." By Lewis F. Allen. With numerous illustrative plans and cuts. 12mo. pp. 384. Published by C. M. Saxton, Agricultural bookpublisher. Price $1.25.

"Lessons at the Cross."—Spiritual Truths familiarly exhibited in their relations to Christ. By Sherman Hartley. With an Introduction by G. W. Blagden, D.D. Published by S. K. Whipple & Co., Boston, and sold in this city by M. W. Dodd. 12mo. pp. 274.

Washington.—Our English friends are treated to an American book which is excluded from our own market by the laws of copyright. It is a Life of General Washington, made up chiefly of compilations from his own letters, in his own language. 8vo. 2 vols. 860 pp. The Boston *Tu-day* gives the history of the work:

"Some years since, Mr. Upham of Salem, well known for his services to American letters and history, and for his efforts in behalf of the cause of popular education, compiled with care a life of Gen. Washington from his own letters, which was, therefore, in some sense an autobiography. The holders of copyrights in Washington's letters, including, if we are not mistaken, Judge Washington, Dr. Sparks, considered the publication at this book, by Marsh, Capen & Lyon of this city, to be an infringement of their copyright. The curious question thus presented was tried before Judge Story, who held that it was an infringement, and granted an injunction against the sale of the book. The plates, thus becoming worthless here, have been sold to the English house which now reprints them."

Thomas Moore.—Probably no song-writer of the age has enjoyed so wide a popularity. He died lately, in England, at the age of 72. One of his own familiar stanzas may be applied, with a slight alteration, to his departure:

The harp that once through Tara's halls
The soul of music shed,
Now hangeth mute on Tara's walls,
For ah! that soul is fled.

"Nom Verrons."—The *Washington Telegraph* says that Mr. Ritchie, late editor of the *Union*, is engaged in writing the history of Governor Pownall, governor of Massachusetts in 1660—one of the most remarkable men of that day.

Dr. Dick.—The veteran philosopher and bookmaker is not dead, as was reported, at the age of 82 is still hard at work. In a recent letter to a friend at Albany, he speaks of the success of his little work on "The Solar System," published about five years ago by the London Religious Tract Society; of which about 70,000 copies have been sold. It has been translated into Welsh. He thus recounts his subsequent labors:

"At the annual meeting of the Tract Society, in May, 1850, it was stated by Mr. Fassbrother, Missionary from China, that a 'New Testament, translated into Chinese, can be printed so as to be sold for two pence three farthings, and that they had a beautiful translation of Dick's Solar System, with the diagrams, which was is sold for one penny sterling.' On being asked how such a book could be published for one penny, the missionary replied, that 'a peasant there will work for sixpence a day, and consequently a small sum raised in England may circulate a vast number of books in China.' About a year or two afterward, I was requested to write for the 'Monthly Views' a volume on the 'atmosphere and atmospheric phenomena,' which has also obtained a pretty extensive sale. The last volume, which was published in the course of last summer, is entitled the 'Telescope and Microscope,' which contains 192 pages and 57 cuts."

Musical.—Mr. Lowell Mason has written home that his business in Europe will not allow his return in season to meet the Normal Musical Class at the time heretofore appointed. Notice of the meeting will be given hereafter.

N. Y. College of Physicians and Surgeons.—We are informed that, by following some one of our exchanges last week, we gave an incorrect statement concerning this institution; an error which was certainly unintentional on our part, as we should specially deprecate the thought of getting mixed up with the strifes and jealousies which are almost inseparable from the existence of so many rival schools in one place. The catalogue now before us contains the names of seven professors and three sub-professors, besides Drs. Stevens and Mott, *emeritus*, with a class of 224. The graduates last year were 61.

Oakland College, Miss.—Rev. Robert L. Stanton, late of New Orleans, and brother of Hon. Henry B. Stanton, of this State, has been inaugurated president. Rev. Joseph B. Stratton, of Natchez, preached on the occasion a sermon commemorative of the lamented Dr. Chamberlain, the late president and the founder of the college 23 years ago. He said:

"At that time no college commencement had never been, nor had a single scholar ever been graduated south-west of Tennessee; nor had a single college in the territory of Mississippi ever entered the ministry. Dr. Chamberlain submitted his plan to the consideration of the Presbytery of Mississippi, first at a meeting held in the town of Baton Rouge, La., in April, 1826. It was at once approved of, and having been subsequently matured, was adopted by the presbytery in April, 1830, when a board of trustees was appointed, and the originator of the plan invited to assume the presidency of the projected college."

Rev. Dr. Zebulon Butler delivered the charge to the new President. He said:

"Cherish and exhibit, I beseech you, the same sincere, pure, and self-denying zeal, as if the sphere of your labors were Africa, Asia, or Siam. Let the Presidents in other colleges strive for literary distinction, but be held to duty by the charm of wealth, or the world's coveted *ilium cum dignitate*; be it ever your aim to honor your Master and glorify his name. In comparison with some other institutions you are not surrounded with equally imposing and massive edifices, the structures of wealth or regal munificence; you have not, as some have, extensive pages to a library of numberless octavo volumes; there is not a costly apparatus, or well-furnished museums and cabinets, to compare with some ancient universities;—but the ground on which you tread is *consecrated*; yours are on foundations laid with tears and prayers; and on *this hill* 'the Lord hath commanded his blessing, even life for evermore.'"

The President's inaugural oration treated of collegiate education as 1, not now an experiment of doubtful utility; 2, as tending to the development of man as an intellectual and moral being; 3, as one of the impelling forces of modern civilization. The *Presbyterian Herald* says of the address:

"It shows that the newly elected President, whatever else he may lack, is a master of the English language, and entertains correct views of the great work to which he has been called by the Board of Trustees. We shall hope to hear of his eminent success in his new position. We learn that the friends of the college are making vigorous efforts to complete its endowment, and that they are meeting with encouraging success."

COLLEGES.

Colleges in New England.—At the annual concert of prayer for colleges in Boston Mr. Tarbox gave the following statistics as denoting the present condition of the colleges in New England:

Colleges.	Whole No. of students.	No. of professors of relig'n	Conversions past 10 yrs.
Yale,	440	120	
Brown University,	215	70	50
Bowdoin,	122	24	25
Amherst,	190	118	80 to 100
Dartmouth,	257	60	unknown.
Waterville,	88	29	20.
University of Vt.	107	no returns.	no returns.
Middlebury,	80	32	15 (or 50)
Harvard,	594	no returns.	no returns.

Besides these there were in various other collegiate and other institutions in New England, 2,500 students, of whom 700 were professors of religion; 600 had been hopefully converted at these institutions during the past ten years.

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Page.	Column.	ERRATA.	Printed Figures.	Should be
19	1st	7th line, total increase,	24,609	24,188
"	"	8th " " "	5,275	5,253
"	"	7th " per cent. on incr.	1,256	1,252
"	"	9th " total increase,	29,951	29,693
"	"	11th " per ct. on do.,	2,570	2,585
23	4th	Upper table footing,	23,057	24,057
"	24	Lower table, "	18,414	17,414
26	"	Upper table, "	69,793	68,793
35	"	Total of fugitives,	370	371
36	"	Error in total,	151,910	151,798
37	7th	Upper table,	86,859	86,856
38	8th	Lower table,	480,295	477,438
"	9th	Upper table,	4,302,160	3,806,160
"	"	Do. do.,	3,925	3,975
40	2d	Do. do.,	502,645	4,005,645
"	4th	Do. do.,	1,371	1,570
"	6th	Do. do.,	36,362	36,265
44	8th	Do. do.,	196,584	196,574
46	24	Do. do.,	1,080,450	1,080,475
48	6th	Upper table,	18,923	19,023
"	8th	Do. do.,	822,048	822,119
"	34	Lower table,	329,370	329,570
49	1st	Do. do.,	62	69
53	"	Do. do.,	2,243	2,237
"	24	Do. do.,	6,541,922	6,519,279
"	26	Do. do.,	9,444,244	7,650,000
"	4th	Do. do.,	15,442	15,498
"	6th	Do. do.,	411,988	411,120
"	8th	Do. do.,	20,416,920	20,316,920
54	3d	Upper table,	2,791,319	2,850,719
"	6th	Do. do.,	36,349	36,259
"	24	Lower table,	246,900	246,200
58	6th	Upper table,	5,566	5,610
62	1st	Do. do.,	3,708	3,709
"	2d	Do. do.,	14,753,143	14,753,143
"	30	Do. do.,	17,328,745	17,366,083
"	4th	Do. do.,	22,641	22,638
"	6th	Do. do.,	7,483	7,346
"	6th	Do. do.,	554,891	546,561
"	7th	Do. do.,	69,623	68,963
"	8th	Do. do.,	32,477,702	32,511,603
74	24	Do. do.,	6	7
"	10th	Do. do.,	4	6
"	13th	Do. do.,	7	5
89		Scarlet fever,	111	114
"		Typhoid fever,	34	31
"		Unknown,	182	180
94		Total footing across page,	1,067	1,068
94	7th	Total of the free, 7th col.,	1,452	1,446

FOREIGN.

Arrival of the Asia.—The Cunard mail steamer arrived on Friday, with 60 passengers.

The Earl of Derby made his opening speech as Prime Minister in the House of Lords on the 27th of February. He set forth his general course of policy. In regard to foreign relations, he should pursue the course calculated to preserve peace, by fulfilling all obligations. He was satisfied of the power of the country to repel any invasion, but was in favor of measures "to organize the undisciplined valor" of the people. He would not interfere with the affairs of other countries, but refugees of all classes were entitled to protection in England. He disapproved of their taking advantage of the protection they enjoyed to organize hostile measures against their own country. The government of England will put those nations on their guard by giving them warning of such schemes; but it cannot descend to the practice, for which there is fortunately no word in English, of *surveillance* or *espionage* over such refugees. Here is a noble declaration, worthy of an English statesman:

"If these persons, under any circumstances, and from whatever country, attempt to levy war against their own country, that is, by the law of this country, a punishable offense; and it is the duty of the Government to visit such an offense with exemplary and condign punishment. But short of that, which is in the eye of the law an offence, I say that, while on the one hand we perform the duty of friendship and all that is required by the comity of nations to be done to foreign powers, we cannot, on the other—I will not say to avert the hostility, but to secure the friendship of those powers with whom we have contracted the closest intimacies—we cannot, I say, even for that purpose, strain the law and constitution of this country beyond the limits warranted by the law itself."

Lord Derby also declares against the project for a reform of the representation in Parliament, proposed by Lord John Russell. Though a Protectionist in principle, he is content to let the question of a duty on foreign corn remain in abeyance until there shall be a clear manifestation of public sentiment in relation to it. Meantime, trusting to the indulgence of his friends, and the forbearance of his opponents, he designs to confine himself to humbler labors, such as measures of legal and educational reform.

In the House of Commons new write were ordered to issue for seats vacated by the acceptance of offices in the Ministry.

The House adjourned at half-past 8 o'clock, until Friday, the 12th of March.

Mazzini.—While Kossuth is seeking to inspire America with an effective sympathy for Hungary, Joseph Mazzini has taken the field, to do the same thing in England, for Italy. He has been speaking in London, Manchester and other places, against the Austrian and Papal governments, and has read in London an exposition of his views and hopes of Italian liberty. Mazzini's doctrines, like those of Kossuth, are in favor of non-intervention, to be obtained by the moral power of England.

Louis Blanc.—Louis Blanc responds in a long letter to the *Leader*, in which he declares that faith in Liberty is more vivid and constant in France than anywhere else, which point he illustrates at length from the history of the last revolutions.

Trade-Museum.—A trade-museum is earnestly recommended by scientific men in England. A collection of the substances used in manufactures, both raw and in the various stages of preparation, with information regarding prices and statistics, is the plan suggested.

Italy.—It is said that some new clew to the murder of Rossi has been found, whereby some light would be thrown upon the horrid tragedy. The celebration of the anniversary of a Republic in Rome came off on the 9th ult., notwithstanding the efforts of the government to suppress it.

Disraeli.—The London correspondent of the *Commercial Advertiser* says: "Mr. Disraeli as Chancellor of the Exchequer in England fits somehow into the same mental groove with the idea of Louis Napoleon on the throne of France."

The Great Britain Steamer, which has been entirely repaired and refitted, as well greatly enlarged, is intended to sail from Liverpool for New York early in April next, with passengers only. The rates in regard to the former have been fixed considerably lower than has hitherto been the case in steamer traffic across the Atlantic, the charges in the Great Britain being twenty, fifteen, and thirteen guineas, for the respective degrees of accommodation. Captain B. R. Mathews, late of the City of Glasgow and Great Western, is to take charge of the Great Britain. The Great Britain is an iron propeller steamer of 3,500 tons.

Absence of Mind.—Mr. Imlach, late minister of the Muirhouse, near Dundee, was remarkable for his absence of mind. In his prayer one day he said, "Oh, Lord! bless all ranks and degrees of society, from the king on the dunghill to the beggar on the throne." Then recollecting himself, he added, "I mean, from the beggar on the throne to the king on the dunghill."

The following by Hood, is descriptive of an Englishman traveling in France, with understanding the language:—

"Chaises staud for chairs,
They call their *Babies' Babies*;
They call their mothers *mares*,
And their papas *papas-sous*."

We observe that during the last fortnight several agents from the leading iron foundries in Belgium have been in England for the purpose of engaging a number of the best engineers and machinists for their establishments. From 180 to 200 have left London for Ostend, and many others are to follow.

Mr. Charles Mare, the eminent shipbuilder of Blackwall, has challenged the Americans to run a vessel against any one that they can produce for a thousand guineas. The tonnage of the ship to be from 50 to 350 tons.

The Russian force in the Baltic at the present moment numbers forty-two sail of the line, all powerfully equipped, ably manned, extensively stored, and ready for action!

Emigration.—A late return to Parliament shows that in five years ending with 1850, the number of persons who emigrated from the United Kingdom was 1,216,357, of whom 53,454 were dispatched by the Colonial Land Commissioners—only 4 1-2 per cent.

Cairo.—Mr. Stephenson has surveyed the line of the Cairo Railway. The two branches of the Nile are to be crossed by bridges. Ten thousand men are given orders for 18,000 laborers to be put upon the works.

Father Mathew.—In reply to an address sent to him a few days ago, he said, "After a residence of thirty years in Cork, I did not believe that I could anywhere find more harrowing illustrations of the ruin and calamity which drunkenness produces, until I had visited America."

[When Father Mathew came to this country, he was enraptured at seeing the many ways in which his miserable countrymen found relief on arriving to our shores. Now, the priests have become alarmed at the wholesale thinning of their flocks by emigration, and the consequent loss of fees, and even Father Mathew appears ready to fall in with the homicidal policy of seeking to deter the Irish from going to America, by the misery to which they are subjected in this land.]

FROM OUR ENGLISH CORRESPONDENT.

FRANCE.—POLICY OF THE GREAT POWERS.

With no continental press, and with the great resources of the London daily press tasked in the vain attempt to penetrate the secrets of active diplomacy, no one can venture to speak with any approach to certainty respecting the actual state of things. There are, however, indications of a changed state of feeling on the part of the great powers since the actual Governor of France came in 1850, the sovereigns and their representatives at Olmutz determined upon a course to be pursued toward France, in the event of its becoming really republican in 1852. Louis Napoleon, by his cunning and audacity, relieved the members of the Secret Alliance from their apprehensions, and earned their high approbation. He was executioner for them—the instrument of the despotisms to break down French freedom. But the spurious Bonaparte having set up for himself, and made rapid strides toward the "Empire" of dreaded memory, the despots *now* appear to have transferred to imperialism the fears which possessed them in respect to republicanism. There is no doubt that Louis Bonaparte has been spoken with very plainly from St. Petersburgh, and that the Emperor has intimated his disapproval of a French empire and the spirit of aggression which is inseparable from it. Hence a lying and hypocritical official "Communication" to the *Moniteur*, written as if the ruffians in power were really pure-handed and single-hearted disciples of meek-eyed Peace, intent only on "internal ameliorations"! This at the time when the insulted Federal Council of Switzerland, and the outraged government of Belgium were appealing to foreign powers for protection. Of the precise nature of the appeal of King Leopold nothing is known: but two statements, one emanating from Brussels, have been made:—the Emperor of Russia in certain contingencies, if he said, would, by means of his Baltic fleet, transfer 100,000 of his troops to Belgium, to resist the annexation of that country to France. The other report is, that England would promptly occupy Antwerp and its citadel, with ten thousand troops; and that this movement would be adequate to prevent the success of any *coup* on the part of the French, —the Belgian army, 70,000 strong, being rapidly preparing for effective action.

Both of these statements may be literally true; and at least they are true in effect as indicating that the British and Russian governments are so far in accord as to agree upon a course of action. Farther; for the first time there is to be a Russian Minister Plenipotentiary in Belgium, and Count Alexander Strogonoff is named for the post; and then,—

"To facilitate this change which is connected with the establishment of more intimate relations between the two states, twelve Polish officers, who have served twenty years in the Belgian army, are invited to retire, or placed *en disponibilité*"! Thus a paragraph which has a semi-official character. What the national independence is worth which is purchased by submitting to a condition such as this, it is hard to say.

Despite the pacific professions of the *Moniteur*, it is believed, by near observers in France, that his own inclinations, and the terrible necessities of the position he has seized, will compel Louis Bonaparte to enter upon a war. The "Society" which he has "saved,"—the Legitimists and Orleanists, feel themselves under the yoke and will combine to embarrass their "savior." He is becoming more *suspicious*, violent and vindictive, and half fears the shadow of a legislature which he has decreed, and which, after preparations the most extraordinary, is forthwith to be elected; but, it is now said, not to be called together till May, so that the Dictatorship may be extended. It is an odd coincidence that these "elections" should have been framed upon an English model! When a Lord Bishop dies, the Crown, that is the Minister, appoints his successor, generally from Oxford, if it is the turn of Oxford, or from the ranks of Cambridge then; political influence, or personal friendship determining who is to be the new Right Reverend. The appointment having been made, then a *congé d'elire*, or permission to elect, is sent as from the sovereign to the Dean and Chapter in whose cathedral is the vacant "throne." And they accordingly elect the elected of the government. And so on Lord's Day next the electors of France will be permitted to elect the chosen of the ruffians and blacklegs who rule the Interior and direct the police of France.

On Friday, the 20th, M. Bechér, administrator of the Orleans domains, was arrested in Paris and imprisoned, for distributing "seditious publications." The document thus described is the legal opinion of six eminent statesmen and lawyers on the decree of confiscation, by which the Orleans family is despoiled. This opinion was not permitted to be published in France. M. Bechér procured the printing of some copies for private distribution, and took the risk of circulating them upon himself. The spies were upon him, and he was seized and thrust into prison, which produced "a painful sensation throughout Paris."

L. Bonaparte is determined at any rate to put down the press, and not to permit the limited exercise of its powers which has been accorded under the censorship. He is also determined to suppress the University, and to concede the demand of the Jesuits for the monopoly of instruction. Facts are daily coming to light showing the incredible falsehood and shameful violence which have everywhere been resorted to since the 2d of December.

AGRICOLA.

GENERAL NEWS.

From California.—The steamer Daniel Webster arrived on Sunday from San Juan de Nicaragua, with California news to Feb. 19.

The steamer Daniel Webster brings $200,000 on freight and $200,000 in the hands of the passengers; and 325 passengers.

By the upsetting of a boat, four lives were lost in the bay at San Luis Obispo, one of whom was Judge Henry A. Tefft, of San Luis district. Judge Tefft was a native of Washington county, in this State.

San Francisco, Feb. 17.—It is gratifying to be able to state that nearly all of the freight sent by express via the Isthmus, has arrived here within the last ten days, per Republic and Oregon, much of which came through in about 30 days from New York. The latter steamer arrived here on the 11th instant, with the U. S. mails up to the 10th of January, which our postmaster succeeded in delivering in less than twelve hours after arrival—that is, so far as letters are concerned, to those having boxes. Newspapers however must take their time.

The clipper ship "Swordfish" arrived out, Jan. 16, in 90 days from New York; the "Tradewind," Feb. 1, in 97 days; and the "Golden Gate," Feb. 5, in 113 days.

The steamer El Dorado arrived here on Monday, with the San Francisco mail to Feb. 18—through in 26 days, 4 hours.

The propeller General Warren, Capt. Charles Thompson, was wrecked at the mouth of Columbia river, Oregon, on the 31st January, by which casualty forty-two passengers and crew, out of fifty-two persons on board, were lost.

Great excitement has been produced by the bold and flagitious determination of the legislature to give legal sanction to slavery, in the face of the express provision of the constitution, that "neither slavery nor involuntary servitude, unless for the punishment of crime, shall ever be tolerated in this State." Says the *Evening Post:*

"A bill has *passed* the Assembly, after a very full debate, by a vote of 42 to 11, making a slave of every person within the State who was a slave prior to the adoption of the constitution, and providing for his surrender to his owner under the stringent operation of the Fugitive Slave Law. Last of the land Congress rendered, if possible, more stringent by additional domestic provisions.

"The overwhelming vote in favor of this measure in the Assembly disclosed the fact that the Legislature is under the dominion of a large pro-slavery race and that there is every reason to presume that the next steamer will bring us intelligence that the bill has passed the Senate, received the approval of the Governor, and become a law.

"Such will be the end of all the learned expositions about the operation of the laws of nature, of the laws of Mexico, and the laws of God against slavery in California. Thus, at one fell blow, hundreds of negroes will be made slaves, immediately dragged back again into slavery in the United States, after having, perhaps, helped to earn a fortune for their masters in California as a reward for taking them to a country where they supposed the chains fell from their hands the moment they landed."

In addition to this, a petition has been received and entertained by the Legislature, signed by 1218 "citizens of South Carolina and Florida"—"States Rights men," of course—for permission to settle a rural district of California with not less than 2000 slaves.

Taxable Wealth of California.—From the recent special report of Winslow S. Pierce, Comptroller of the State of California, it appears that the total taxable property of the State amounts to $50,000,000.

Sentence of the Challenge Officers.—Capt. Waterman has been sentenced by the court to pay a fine of $400, for cruel punishment of John Smith.

The same Judge, Douglass, found guilty of beating Michael Gallagher, and of cruel punishment of John Smith, has been fined $20 for the first offense, and $200 for the second.

Surface Pickings in Sonora.—Last Sunday Mr. John Rabey was walking along a little to the north of the Bull Pen, and observed a small point of quartz sticking out from the ground with gold in it visible. He proceeded to pull out the stone, and found it to weigh ninety-six ounces, and to be worth one thousand dollars or upward.

Another.—Last week a lump of pure gold, weighing sixteen ounces, was found by a negro named Thomas, in a gulch known as Kellum's Gulch, which runs into the Sonora Creek.

Gold.—The Daniel Webster and the El Dorado bring about two millions of gold, which is fully up to the anticipations of the steamers. This amount will be increased somewhat by the arrival of the Brother Jonathan. With no drain outward, this gold must have a material effect upon the money market.

From the Isthmus.—The steamship United States arrived on Sunday from Chag

Editors' Table.

THE LIFE OF JOHN SPERLING. By Thomas Carlyle. Boston: Phillips, Sampson & Co. 1851.

A child of love, is this delightful and rewarding book. One feels after reading it that necessity was laid on the writer to write it; that silence would to him have been treason to his friend; that a real and appreciable addition is made, to our knowledge of men and of the principles of thought, through the preparation of it. A fine and beautiful contrast lies everywhere between the writer and his subject. Carlyle is older, graver, more thoughtful: with more of fixed opinion and judgment, although these are mainly on the side of negation. Sperling is lighter, more active, more talkative, of unconquerable vivacity, hopefulness, vigor; an ever salient, alert mind, with open eye and a welcoming heart, though addicted to prejudgments, and staunchly independent. The two are happily and vividly contrasted; and seem to have sought each other with something of that spontaneous desire, and that gladness in fruition, which marks the union of 'sexed souls.' Their differences were conditions of melodious and joyful interrelation. Each brought to the other what the other sought; and we can well feel that the bitterness of death was in the heart of the survivor when the other passed away.

So has flowered into proportion this singular and charming book; the product of the heart and mind of the writer, in intimate coaction. As for the mechanical accomplishment of it, the style has more of simplicity, directness, and the fine instinctive adaptedness of the manner to the theme, than are shown in the other late published writings of Carlyle. A tone of sadness, the recurrent requiem-strain of a sorrowing heart, is audible through it all. It bears the hue of a memorial. The refrain is, beneath all sentences, 'He is gone.' It has a melancholy sound, as of the infinite murmur of pine-tree forests. But the same strong pressure of affectionate and regretful feeling has quickened to admirable facility and grace, and has kindled to a flushing auroral beauty, large portions of the book. There are passages in it which we think not surpassed, in proportional beauty or opulent suggestiveness, by any of the author's. As the utterance of a mind everyway so noteworthy and memorable as Carlyle's, it is full of attractions.

Yet also it is pervaded by the prevalent incertitude, on the themes of Religion, of those represented by this august and genial mind. Sterling himself, as all know, came at last to share this; and almost nothing to us has been sadder, in the records of thought, than his own words in the last letter to Carlyle which he has printed: "I read the common road into the great Darkness, without any thought of fear, and with very much of hope. Certainty, indeed, I have none. * * * Heaven bless you! If I can lend a hand when THERE, that will not be wanting." Ah! but this genial, generous, fine-minded man had had 'certainty' once; the inward conviction of an outward Divine and vindicated Truth. Wherein was the necessity of his laying that aside: passing out of it, into this fearful uncertainty and darkness of mere natural Religion: a flowery Paganism: with nothing of the definitiveness, the positiveness, the authority, of a Historical, instituted-documented Faith? We cannot discern such. This man, vigilant, various, intrepid as he was, was not too large, too noble, too poetic, to be filled and enriched with the power of Christianity. It would further have exalted him: have disciplined his powers and cultured his sensibilities, and have given him peace, progress, joy, when he needed them most. With all the exquisite charm of the book, as the tribute of one of the great minds of our time—a mind to which we are proud to acknowledge a large indebtedness,—to another younger, less developed, but in some things more beautiful, there is to us occasion for the profoundest sadness in the distinct apprehension of the principles beneath it. In Carlyle they co-exist with great natural piety, and with the social habit of a contemplative student; but diffused and made popular, reduced from their vagueness to the distinct denials into which the popular creed would infallibly transmute them, they would be fearful agencies of mischief. They would set men free from that sense of responsibleness, from that conviction of ill-desert, from that sense of the exactness and the greatness of future Recompense, which are not more needful to the outward regulation of society, than also to its inner moral education; the developement of conscience, and the culture of fraternal and benevolent regards. It is at best a philosophical Deism, or a mystical Pantheism, which is represented by Carlyle; a religion learned, as he would affirm, in the experience of Life, in the 'Cathedral of Immensity;' not from writings or words of men inspired to speak for God; not from any outward standards of Truth. The results of this in others, not formed and trained as he has been, would be inevitably mischievous. The results of it as distributed among men, and made their form of faith or no-faith, would be immensely disastrous. Fortunately such a system has no missionary aptitudes. It is never a propagandist.

It is sad to say, and yet it is true, that to this Carlyle and his followers are brought in a natural and almost necessary reaction from a system of customs and secular institutions undertaking to represent Christianity on the earth, but as diverse from it as can well be imagined; and justly unattractive to a clear-seeing, earnest and philanthropic mind. The present system of the "Establishment" in England, the bishoprics, archbishoprics, vicarages, deaneries, curacies and the rest, which claim to be the Church of Christ in England now—how far can they be expected to be admirable to a mind like Carlyle's? The clear ennobling insight into Truth, the grand exulting contemplation of the Future, the consciousness of the Divine Presence, the glorious self-devotion, the serene and sublime heroism, of the first Christians—how far are they reproduced among the representatives of Christianity now, as they meet this sagacious and grandeur-loving mind? How far are they reproduced in any of our churches? in any of our hearts? It is a question to be pondered. Not the absence of great vices, but the presence of great virtues, should be the evidence of the action of Christianity. Self-denial should be real, and not merely a name; a philanthropy that is affluent, wide-reaching, unconquerable, should be enthroned in the soul, where this Divine Religion has entered. Like many shall be repulsed from the faith by its professors; and shall reject into this reorganized and readorned paganism, from the hollowness and unfaithfulness of those who should realize a better faith. S.

A BUCK-EYE ABROAD. Or Wanderings in Europe, and in the Orient. By Samuel S. Cox. New York. George P. Putnam. 1852.

A new volume of European travels seems, now-a-days, quite a superfluity. It is not needed for purposes of information, nor to excite an interest in the old world, nor as a guide to the numerous tourists who now make a visit to the continent a holiday excursion. The interest of such a book depends mainly upon the mental and personal characteristics of the author as these are reflected in what he sees and describes. Those who have been abroad desire to compare notes with any intelligent tourist, and those who intend going abroad wish to avail themselves of the suggestions and impressions of any person whose observations are worth recording. When Ik Marvel brought home his "Fresh Gleanings" from a well reaped field, the quaintness of his descriptions, the crystal beauty of his style, the gentle, loving, and truthful soul that beamed through every page, and the sentiments of nature there raised from grave to scenes long familiar, even to the Boulevards and the Champs Elysées of Paris, and the quay at Naples, an air of novelty. When Horace Greeley went abroad everybody was eager to know what the politico-philosophical editor and reformer would have to say of Europe. Upon this principle books of foreign travel will continue to be in demand so long as the diversities of genius, of habit, and of taste shall reflect themselves from the same mirror of nature.

The volume before us has an air of freshness and novelty because it exhibits the open, vigorous, western mind in contact with the society and the institutions of Europe and the East. The Buckeye abroad is a Buckeye still, and his personal and sectional characteristics impart to his pages a rare vitality and an endless variety. A shrewd, educated, enterprising lawyer of Zanesville, accustomed to the generous freedom of western society, suddenly confronts the courtly pomp of Europe and the decaying magnificence of the Orient. One who, perhaps, can remember when Cleveland, Columbus, and Cincinnati, now cities of growing magnitude and population linked together by railroad and telegraph—were composed of a few log-huts scattered amid the primeval forest, or of a few frame houses dotting a new clearing, is set down before the abbeys and cathedrals of England, Scotland, and Germany, the monumental ruins of Greece and Rome, and the faded splendor of the cities of Alexander and of Constantine. The impressions of such an observer have an individuality that makes them new even to those who have traversed the same field. The volume is written with a sprightly pen, animated with good feeling, and pervaded by an elevated moral sentiment. It has several neat illustrations, and is altogether an attractive book.

LIVES OF THE GOVERNORS OF THE STATE OF NEW YORK. By John S. Jenkins. Auburn: Derby & Miller. 1852.

This portly octavo, with its 826 pages of clear, bold letter-press, and its fourteen finely-executed portraits of distinguished men, is a volume that every intelligent citizen of New York will greatly prize, and that all who would acquaint themselves with the history of the Empire State will desire to possess. What a contrast does the pen of biography and of history present to that of the political journalist! Those who have known the public men of New York only through the adulations and the vituperations of partisan newspapers, will be surprised to find in the calm and honest pages of this volume the reflection of so much that is truly great in intellect and noble in character. The gubernatorial chair of this State has been filled by some of the most illustrious names upon the scroll of our national glory, and by others which may yet attain the highest national distinction.

The sketches here presented are written, we should think, with candor and impartiality, and with a fair discrimination of the prominent points of character. There is perhaps a little bias in favor of anti-tariff and anti-slavery views, but not so much as to render the work in any way offensive to readers of different views. The volume is highly creditable to the enterprise of the publishers.

COLTON'S RAILROAD AND TOWNSHIP MAP OF THE STATE OF NEW YORK, with parts of the adjoining States and Canada. Published by J. H. Colton, 86 Cedar-st.

In prosecution of his plan of a series of state maps, Mr. Colton has issued a beautiful map of New York. The mechanical execution of the map is very perfect, and it is minutely accurate in the location of townships, streams, railroads—of everything in short pertaining to the geography or the physical economy of the State. It is furnished also with statistical tables of population. In addition to the State of New York, it embraces nearly the whole of Connecticut and of Vermont, western Massachusetts, northern Pennsylvania, and parts of New Hampshire and of Canada. It may be had in pocket form or neatly mounted on rollers. When Mr. Colton's present series is completed it will form a splendid atlas of the United States.

THE CHURCH MEMBER'S MANUAL of Ecclesiastical Principles, Doctrine and Discipline: Presenting a systematic view of the Structure, Polity, Doctrines and Practices of Christian Churches, as taught in the Scriptures. By William Crowell, author of the Church Member's Hand-Book. With an Introductory Essay, by Henry J. Ripley, D.D. New Revised Edition. Boston: Gould & Lincoln. 1852.

So far as matters of polity are concerned, this is an excellent manual. Its general view of doctrines is sound, but in the matter of positive institutions—when treating of baptism, it should be read with care and discrimination.

THE ANNUAL OF SCIENTIFIC DISCOVERY, for 1852, has been published by Messrs. Gould & Lincoln, of Boston.

Under the careful editorship of Mr. David A. Wells, this volume forms a valuable repository of useful facts in science and art. It embraces a wide range of information, and having a complete index it makes a very convenient book of reference. The volume is divided into sections, and the subjects are classified so as to facilitate consultation. Such a work is indispensable to those who would be well informed as to the progress of general knowledge.

Messrs. S. K. WHIPPLE & Co., of Boston, have conferred a favor upon the Congregational churches by republishing, *verbatim et literatim*, THE KEYES OF THE KINGDOM OF HEAVEN and POWER thereof, according to the Word of God. By that learned and judicious divine, Mr. JOHN COTTON, Teacher of the Church at *Boston*, in *New England*. Though such works are of no authority in the churches, they are very helpful as guides.

The fifth number of *Mr. Putnam's Semi-Monthly Library*, gives us HOOD'S OWN, being Selected Sketches from that famous humorist, illustrated with entertaining wood-cuts. This library must obtain a wide popularity.

For the Independent.

"SUNNY SIDE," ETC.

'Phebe,' in *The Independent* of the 4th inst., is not alone in desiring another book. "Sunny Side" is *too good*. Not that the characters or trials of the family are overdrawn; but "*it turns out* too well," as some express it. Scarcely once in a thousand years is the "great fight of afflictions"—the common lot of ministers—succeeded by a rest so comfortable to flesh and blood, as that accorded to the heroes of "Sunny Side." There is indeed a bow of light on which Christian ministers can and do look—through their tears. But its colors are more truthful and unearthly than those of this fancy "gem."

We should like to see a book a little like "Sunny Side," yet quite different. Call it what you please, only let it be in fact the *true* side.

"Truth is stranger than fiction," as would be amply illustrated, if half the facts of many a "country pastor's" tribulations were brought to light in simple narrative. Let this be done. At the same time, record the peculiar temporal comforts—*if there be any*, together with the "strong consolation" of the man of faith and prayer. Write down his express testimony—"I am exceeding joyful in all our tribulation. None of these things move me. I thank our Lord that he counted me faithful, putting me in the ministry, though I must toil hard and suffer much in a corner of the wilderness, with scarce by the necessaries of life as my only earthly recompense. All the ease, honors, wealth, and power of the rich and great I would scorn, if offered on the condition of abjuring the blessed work and future glorious reward of winning soul to Christ."

On some such plan let 'Phebe,' or some other who has "had experience in these matters," write a book; and though it might not be call ed a "gem," it would honor God, recommend religion, and perhaps also "awaken a practical sympathy in behalf of a very useful, but suffering class—that of country ministers."

One of 'Phebe's' hints—asking her pardon—needs a little qualification. Some lonely minister or candidate may infer that he is doomed by necessity either to celibacy or to have a wife whose utter lack of "efficiency and practical economy" will render his "life little else than one prolonged and painful problem"—how to exist without food, drink or clothing! Now, while there is *danger* of his falling upon the latter of these dreadful horns, there is no *need* of it. For, notwithstanding "the present state of society," there is a more "sunny side" for him than that cheerless alternative, provided he take suitable pains to find it.

Too many parents, it must be confessed, are silly and wicked enough to train their daughters in such a manner that only a dandy can fancy one and only a million dollars support one. But there are some other parents in the world who have religion and common sense enough to do differently. Almost a "country pastor" can point here and there in his parish to a mother who has trained her daughters to "habits of industry, self-denial, efficiency and practical economy," so much after the fashion of "grandmothers fifty years ago" that a minister would be quite safe in taking one at a venture. Give him the choice, then, and he would be pretty certain of having one on whom he would soon set a "price above rubies"—one who might even sit for the portrait of the star actor in "Sunny Side."

Such may not be very common in cities, or in popular female seminaries or boarding schools; but almost anywhere else such *are to be found*, particularly in the "hill-country" of New England. Some of them are already the light of a minister's home, and others probably would be if requested. Try them, and see.

It will be no sin, brethren, to bless yourselves by limiting a little the boundaries of the poet's old field of truth:

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

AARON.

PRACTICAL.

For the Independent.

I WILL KEEP THEE.

A GEM OF ANTIQUITY.

Thus said Jesus:—I will keep
In safety my defenseless sheep
From sin and endless misery.
Seeking soul, I will keep *thee*.

Soul.

Lord, I believe thy word is sure,
But I am ignorant and poor;
My goodness reaches not to thee:—
For mercy's sake, wilt thou keep me?

Jesus.

I passed by the rich and brave—
Thee, needy soul, I came to save;
The poor in spirit blessed be—
Oh! trust me then, I *will keep thee*.

Soul.

But, Lord, I have a deeper wound,
An evil heart within I've found—
My nature's enmity with thee.
Offended King, wilt thou keep *me*?

Jesus.

Of old thy evil I beheld,
Yet was with love and pity filled:
I therefore died to set thee free—
For *my own sake I will* keep thee.

Soul.

Yea, I have proved thy power, my God,
And felt thy efficacious blood;
But sin remains, though it I flee—
Wilt thou *preserve backsliding* me?

Jesus.

Before I wrought upon thy will,
I knew how treacherous thou wouldst deal:
I did thy base transgressions see,
And yet resolved I would keep thee;
But thou shalt conqueror be at length:—
Till then I will renew thy strength.
Sin shall not have the victory;
Only *believe*—I will *keep* thee.

Soul.

Permit me once again to speak—
Sometimes thy face in tears I seek,
And oft a gloomy vail I see:
Canst thou be wroth, and yet keep me?

Jesus.

Let then this answer thee suffice:
In anger I do not chastise;
More fervent be thy cry—thy plea—
And as I live I will keep thee;
But if thou forsake thy God,
Then will I visit with the rod.
I may *correct* to a degree,
Nevertheless I will *keep* thee.

Soul.

But ah! I feel temptation strong,
And if my journey should be long
I fear I shall dishonor thee.
Wilt thou continue to keep me?

Jesus.

Can I forsake my heart's delight?
Thy end is precious in my sight;
I conquered Death on Calvary,
And from its sting I will keep *thee*.
I will be near thy dying bed—
Amid the waves sustain thy head;
My rod, my staff, thy help shall be,
In *perfect peace* I will keep thee.
I am the ark that goes before
To guide the pilgrims safe to shore;
At my rebuke shall Jordan flee—
In *life*, in *death*, *I will keep thee*.
Then, then my sister, then my spouse,
I will fulfill my sacred vows;
And thou in bliss my glory see,
When *on my throne* I've placed *thee*.

Soul.

It is enough:—My Lord! my Love!
The hills, the mountains must remove;
But I shall still unshaken be—
Thy word is passed, *Thou wilt keep me*.

For the Independent.

A BOOK AGENT.

"By this term I do not mean," says the minister who gives this account, "a man who deals with books, but a book which deals with men, women and children,—has dealt with me kindly, faithfully, and has been to me a heavenly benefactor. He was not an agent from any publishing house, but from the Lord.

"The first kind act which he performed for me, was like that which a surgeon performs when he takes from a diseased eye a film or cataract, which prevents the man from seeing. He brought me to see, *that I had no excuse for not becoming a Christian*.

"It was in the year 1810, that I saw him for the first time. As teaching is his business, he was ready to give *me* religious instruction—would give me lessons on such topics as my case the most needed. If I was skeptical, he would give me reasons for receiving the Scriptures as the Word of God. If I was careless, he would tell me something which should awaken me; and on any other point on which an inquirer needs to be enlightened, he was ready to give information.

"Till this time I had taken refuge from the solemn appeals of ministers under the plea, that I knew not what step first to take to become a Christian. 'Listen to me,' said he, 'and I will counsel you in the matter. You need enlightening. Come and be enlightened.'

"I declined the offer—had not time—thus betook myself to another shelter: but it was a narrow one. The storm would sometimes reach me there, and I was in the course of a year or two driven out from under it by another agent of the Lord's,—death,—who took away a beloved sister from the family circle.

"I now wanted the help which had been offered me, but no such book could be found. There were sermon books, Connecticut Magazines, and Alleine's Alarm, but no *Doddridge's Rise and Progress of Religion in the Soul*, in the school district where I was employed.

"At length, on my return to my studies, one was found in the college library, which I could keep a fortnight, and take out again if there should be no other applicant; and there was none. Among a hundred students, as much needing the aid of that instructor as myself, no other asked for the "Rise and Progress." So that book No.— was charged to me fortnight after fortnight for several months.

"When it was finally returned to its place on the shelf of the library, I was not the same being that I was when it was first taken down. I was then in a state of anxiety and fear, now in that of peace and hope. As soon as I could spare a dollar for that purpose, I procured, to keep by me, a copy of that work, which had been owned by a fellow-student who subsequently became a missionary in Turkey, and who is now in this country. I am glad the work can, in these days, be obtained for a small part of that sum, and that he who is too poor to buy can borrow, or even can have one gratis."

The narrator of the above was, for a part of the time that he was in college, the only professor of religion in his class. He has been in the ministry upwards of 36 years, most of the time in Western New York, where he is still employed. W. D.

Filled with the Spirit.

To be filled with the Spirit, Eph. v. 18, is to be under his influence and guidance—to be spiritual in our affections, our exercises, our conversation, and our deportment, as well as in our devotions: and we should remember that the *mind* of the Spirit is expressed in the Bible, and hence that his drawings, and leadings, and teachings are always in accordance with the Scriptures. Hence if we feel ever so strongly inclined to do anything which is not agreeable to the Bible, we may know that it is not the Spirit which inclines us to do it. We cannot justify any irregularity by saying, "We were led to it by the Spirit of God: we must follow where the Spirit leads: we are filled with the Spirit, and therefore we could not help it." For "God is a God of order, and not of confusion;" and the Spirit is a Spirit of order, and not of confusion. The Spirit has spoken in the *word*, and that is *our rule*, and not *impressions or impulses*. "Let all things be done decently, and in order." See 1 Cor. xiv. 34–40.

It is plain, then, that being filled with the Spirit, so far from leading to disorder and confusion, will be promotive of order, of love, and of every good word and work: for it will lead to the strictest observance of the infallible rule and standard, the Word of God, which is the very mind of the Spirit, and in accordance with which are all its operations. Nothing which is unscriptural can be the fruit of the Spirit of God. The apostle specifies three things as resulting from the full indwelling of the Spirit:—

1. The first is a *happy, joyful frame of mind*. Eph. v. 19. Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord. Observe, it is *speaking to yourselves* and making *melody in your heart*; there is no boisterous mirth and confusion about it; no interfering with the devotions of others; but all is orderly and comely; and yet the heart is joyful, and there is *melody within*, as sweet as that which angels make around the eternal throne.

2. Another result of the indwelling Spirit is *thanksgivings to God through Jesus Christ*. Eph. v. 20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. This is both a duty and a privilege. And as it is a duty and a privilege to give thanks to God at all times for all things in the name of Jesus Christ, so we should render special thanksgiving on special occasions—special occasions demand special thanksgivings.

3. A third result of the indwelling Spirit is a *faithful discharge of all relative duties*. Eph. v. 21–33. Submitting yourselves one to another in the fear of God. Relative duties are to be done from a regard to God. There is a two-fold obligation to their performance, one resulting from the command of God and our relations to him, the other from the relations we sustain to our fellow-creatures. Hence, to neglect these duties is not only to sin against men, but against God. Hence we should submit ourselves to one another in the fear of God; perform our duties to each other as to the Lord: and this we shall do if filled with the Spirit. The neglect of relative duties is no evidence of superior piety; nor will any one who is led by the Spirit of God claim to be too holy to render obedience to the laws of the land, provided those laws require nothing which is not clearly opposed to the revealed will of God, as contained in the Scriptures; for *civil government is a divine institution*, and obedience to it is required by our relations to both God and man. "Submit yourself to every ordinance of man for the Lord's sake." 1 Pet. ii. 13. Discharge faithfully all relative duties.—*Home and Foreign Record.*

"Lighten our Darkness."

BY MRS. ADDY.

"Lighten our darkness," gracious Lord,
Watch o'er us while we sleep,
From every ill that walks abroad,
Thy faithful servants keep;
And shouldst thou send a dream of thee
To glad us in the night,
Soon shall the shades of darkness flee,
Before its cheering light.

"Lighten our darkness," gracious Lord,
When forth at day we go;
Teach us the doctrines of thy Word,
To praise as well as know;
And should the skeptic's doubt and sneer
Attempt our faith to blight,
Aid us to make thy counsels clear,
And pierce the cloud with light.

"Lighten our darkness," gracious Lord,
When shadowed round by death,
The image of thy Son afford,
To soothe our failing breath;
Lead us on Him our hopes to place,
And bid us trust his might,
We turned, by his redeeming grace,
Our darkness into light.

From the National Era.

The Clouds.

Suggested by reading the proof-sheets of a Memoir of Richard Phillips Cotton, who died in prison at Nashville, in the 8th month, 1850.

"The Cross, if freely borne, shall be
No burden, but support to thee. *
So, moved of old time for our sake,
The holy monk of Kempen spake.

Thou brave and true one, upon whom
Was laid the Cross of martyrdom,
How didst thou in thy faithful youth
Bear witness to this blessed truth!

Thy Cross of suffering and of shame
A staff within thy hands became,
In pain and weakness, on which could see
The Master's steps, upholding thee.

Thine was the seed-time: God alone
Beholds the end of what is sown;
Beyond our vision, weak and dim,
The harvest-time is hid with Him.

Yet, unforgotten where it lies,
That seed of generous sacrifice,
Though seeming on the desert cast,
Shall rise with flower and fruit at last.

J. G. W.

* "Si crucem libenter portes, te portabit."—*Imit. Christ.*

THE DOOR WAS SHUT.—I called at a house, and all the family were gone from home. I put the tract, "The door was shut," under the door, and asked God to bless it. On my return, three weeks after, I called, and found that the lady had become a Christian by the tract being blessed to her. Her husband and daughter were also inquiring what they must do to be saved.—*Jour. of a Colporteur.*

MISCELLANEOUS.

The Double Sabbath.

Perhaps the following statement may tend to settle the controversy about the double Sabbath:

When the first English missionaries went to Tahiti, they passed round the Cape of Good Hope, to the east; and the American missionaries to Hawaii passed round Cape Horn, to the west. As a necessary consequence, there is between them the difference of one day and one night, in the reckoning of time. And hence, for thirty years there has existed, and still exists, in the Pacific Ocean, this singular fact—two groups of islands, lying on nearly the same degrees of longitude, and not further apart than New York and London, and yet their inhabitants, who are Christianized, observing the Sabbath on different days of the week. This singular fact may be explained, even to the comprehension of children. The most of our young readers are sufficiently acquainted with astronomical geography to know that the succession of day and night is caused by the apparent revolution of the sun from east to west, or the actual revolution of the earth on its own axis, from west to east. If, then, a person should set out and travel entirely around the world, in the same direction with the earth's motion, he would gain one apparent revolution of the sun, or exactly one day and night. Or if he should go in the opposite direction, or with the sun, he would lose one apparent revolution of the sun, or one day and night. Therefore, if two persons should travel around the earth in opposite directions, when they met at the point they started from, they would differ exactly two days in their reckoning of time: the one being one day ahead, and the other one day behind the reckoning of those who had remained stationary in the place. Or if they had met on the other side of the globe, and compared notes, they would have differed one day; the one having gained, and the other having lost, just half a revolution of the earth on its axis.

This consideration fully explains the above remarkable fact, now existing in the evangelized islands of the Pacific Ocean. If you should go west to the Sandwich Islands, you find them keeping the Sabbath on the same day with yourselves. If, then, you should pass almost directly south, to the Society Islands, you would find that the Sabbath had occurred the day before your. Or, if you go from here east, and stop first at the Society Islands, you would find them keeping Sabbath on the same day with yourselves. Then pass north to the Sandwich Islands, their Sabbath would occur the day after yours.

You see, then, both are *right* and both *wrong*. How shall they be brought together? If the inhabitants of either group shall sail entirely around the world, in a direction opposite to that in which the first missionaries came, they would both agree in the days of the week. The same thing can be effected only by dropping or adding one day of the week in their respective calendars. But which shall do it is the point of difficulty to be determined.—*Family Treasury.*

Caution to Boys.

The *Home Journal*, in condemning the tobacco-using propensity so strong of late among boys, mentions the following fact:

"A few weeks ago, a youth of sixteen arrived in this city to prosecute his studies with a view to professional life. He came from a distant State, and was to remain here for some years. A week or two after his arrival, he was seized with a paralysis in both legs, which advanced upward till nearly the lower half of his body was benumbed and apparently lifeless. The most distinguished physician in New York attended the case, but no relief being afforded, the unfortunate young man has been taken on his way home, and there is but little hope of his recovery. The cause of his disease is stated by the physicians to be *tobacco-chewing*—a habit which he early acquired, and persisted in to the time of his attack."

TEA BEST IN THE EVENING.—Tea, as the morning beverage, when breakfast forms a good substantial meal upon which the powers for the day of meeting the various chances and changes of life depend, provided it be not too strong, is much to be recommended; but when individuals eat little, coffee certainly supports them in a more decided manner; and, besides this, tea, without a certain quantity of solid aliment, is much more likely to influence the nervous system. Some persons, if they drink tea in the morning and coffee at night, suffer much in the animal spirits and in power of enjoyment of the pleasures of society; but if they reverse the system, and take coffee in the morning and tea at night, they reap benefit from the change; for the coffee, which to them in the morning is nutritious, becomes a stimulus at night: and the tea, which acts as a diluent at night, gives nothing for support during the day.—*Dr. Sigmond on Tea.*

WESTERN NEW YORK.—The first Presbyterian *church* organized west of the Genesee river, was the one at Caledonia, now attached to the [O. S.] General Assembly: the first *ordination* was that of Rev. Alexander Denoon, an able preacher and firm advocate of the Westminster Confession of Faith, who departed this life in 1850; the first *installation* was also that of Mr. Denoon; and in all probability the first *school-house* was that put up by the Presbyterians of Perthshire, Inverness-shire and Argyleshire.—*Presb. Mag.*

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